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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XIX

OCTOBER, 1927

NUMBER 10

Home Mission Day

November 13, 1927

SPECIAL OFFERINGS FOR

Faith Mission, State College, Pennsylvania.

Wilson Avenue Mission, Columbus, Ohio.

St. Paul's Mission, Roanoke, Virginia.

A Three-Fold Appeal:

1. In behalf of students attending State College.
2. To conserve our Reformed constituency in the city of Columbus, a growing capital in a great State.
3. In behalf of a faithful and loyal band of Reformed people who hold a strategic position in the Reformed Church between the North and the South at Roanoke.



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The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. —John 14. 3.

For God is never going to be thwarted finally. If one nation fails, if one race fails, if one age fails, and makes the great refusal of the urgent and living appeal of Christ, God tries again.
—JOHN A. HUTTON.

Happiness is very closely and intimately related to beauty. . . . It belongs in the sphere of the fine arts—the very finest of the fine arts.
—RUFUS M. JONES.

“Out of the earth, and out of the tree
Strength comes flowing into me;
Out of the brook comes quietude,
Down from the sky comes wisdom’s food.”

Be more afraid of the littleness than of the largeness of life.
—PHILLIPS BROOKS.

Where one man reads the Bible a hundred read you and me. I would not give much for all that can be done by sermons if we do not preach Christ by our lives.
—D. L. MOODY.

Take your Bible to help carry you through your hour of prayer! As you sit down, say, Come, my Lord, for I have an hour free for Thee and for my own soul!
—ALEXANDER WHYTE.

The worship of God is not a rule of safety—it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure.
—ALFRED NORTH WHITEHEAD.

Then go not thou in search of Him,
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.
—FREDERICK LUCIAN HOSMER.

A man should hear a little music, read a little poetry and see a fine picture every day of his life in order that worldly cares may not obliterate the sense of the beautiful which God has implanted in the human soul.
—GOETHE.

Education is one of the biggest factors in human progress; the right kind of education always uplifts men and women.
—KENNETH MACLENNAN.

Still, all day, the iron wheels go onward,
Grinding life down from its mark;
And the children’s souls which God is calling
onward,
Spin on blindly in the dark.
ELIZABETH BARRETT BROWNING.

“Only in the final audit of character shall we know what losses we have sustained through disobedience to our heavenly vision. Souls that have in them the essentials of moral greatness always enlarge their stature and increase their powers of resistance when confronted by unexpected danger or temptation.”

Be strong.
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on. Tomorrow comes the song.
Be strong.
—MALTBY D. BABCOCK.

“For the love of God is broader
Than the measure of man’s mind,
And the heart of the Eternal
Is most wonderfully kind!”

It is reasonable to believe that everything which ought to be done on our planet can be done. If war ought to be abolished men can do it.
—CHARLES E. JEFFERSON.

The Prayer

AID us to put aside the pride and passion of our hearts, and to cry unto Thee for mercy and forgiveness. Most of all may we submit our wills to Thine own and ever learn to say, Thy will be done. We pray in Jesus’ name.—Amen.

The Outlook

VOLUME XIX
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE LAST CALL

Rev. Wm. F. DeLong, D.D., Field Secretary

HOME Mission Day is but a few weeks off. It is a day set apart by General Synod. On this day the Board has tried to raise money over and above the apportionment, frequently to be devoted to different Missions, or in a few cases it was devoted to the Church-building Fund. This year, by action of the Board, the entire Reformed Church is divided into three districts, each one giving its support to a Mission in its respective district. The beneficiaries are Faith Church, State College, Pennsylvania, Wilson Avenue Church, Columbus, Ohio, and St. Paul's Church, Roanoke, Virginia. The churches in Pennsylvania, New York and New Jersey are to give their offering to Faith Church, State College, those west of Pennsylvania to Columbia and those south of the Mason-Dixon line to Roanoke. Quite a good bit has been said and written about these interests. Conferences have been held in the three districts. Committees have been appointed in the majority of the congregations so as to get the largest possible results.

For fear that there are still some who may not know what the Board is asking for, or for those who knew but forgot, let me again state it briefly and issue the last call for the co-operation of every member of the Reformed Church.

The three beneficiaries are not in the same class but each in a class by itself.

Faith Church at State College has not a large church constituency but a Reformed student body at State College of

about 300. The building at State College has a seating capacity of about 250. These students are willing to attend services in our church. We have one of the finest lots in the town of State College upon which to erect a church. The Board of Home Missions asks for \$75,000 from the congregations on Home Mission Day to erect this building. This sounds like a large amount but in reality it is a small amount, for it means a per capita of 35 cents. Certainly each congregation can reach that average.

Wilson Avenue, Columbus, Ohio, has a good congregation and a prospective list of at least 400 members in Columbus, besides we have about 200 Reformed students at Ohio State University located in Columbus, many of whom will worship at Wilson Avenue when given a proper house of worship. Wilson Avenue proposes to enlarge its plant by spending about \$40,000, of which the Mission will pay one-half and the other half is asked from the congregations



CHURCH HOUSE AT STATE COLLEGE, PA.

west of Pennsylvania. This also means about 35 cents per member.

St. Paul's, Roanoke has completed its new building. It is located in a fine residential section in Roanoke. It has taken a new lease on life. The congregation is willing to carry a debt, one that is even larger than the average congregation carries. The debt now is about \$20,000. The churches south of the Mason-Dixon line are asked for \$10,000 on Home Mis-

sion Day. This means the same per capita, 35 cents.

Will the Reformed Church, east, west, north and south, this coming Home Mission Day rise up to the needs of these interests? This is not for the payment of a debt resting on the Board, but it is for real constructive work. *Here is the last call.* May every member respond to the call and make these Missions happy.

THE CALL OF COLUMBUS

Clarence Woods, Pastor

Wilson Avenue Church, of Columbus, Ohio, being one of the beneficiaries of the Home Mission Day Offering, naturally the Church-at-large should know something of the program, as it is being planned, the progress which it is at present making, as well as the outlook for future growth.

Columbus, the Capital City of Ohio, is a city of 300,000 population. It is the political, educational, medical, welfare, agricultural, as well as largely the commercial center of the entire state. A most strategic center. During the past half century there have come into it thousands of our Reformed people; but because of the lack of proper equipment and program we have been unable to care for the multitude of our own who have come here.

We should be able as a church in Columbus to lend valuable assistance to our Reformed people, of Ohio especially, in their varied interests as they center here in the capital of our state. There are large numbers with interests in our legislative life, our educational, political, welfare and others, as well as our religious life, in all of which we should be able to lend a helping hand, to any and all who come. And then there are our youth who are coming this way by the hundreds seeking both an education as well as employment; this phase of our interests should have the most careful attention.

But what of the situation as it now exists? We have one church of around 300 active members, and as fine a people, loyal and true, as the State of Ohio produces, *nonc better.* The material equip-

ment is wholly inadequate for our work. A single-room building for both the educational and worship program. With our present plant we cannot possibly attract and meet the demands of the people of our church who have and are moving into the city.

The growth during the first eight months of the present pastorate has been commendable. Seventy-five members have been added, the Sunday School has increased in enrollment and attendance 50%; the attendance at especially the morning services has been all we can accommodate. The work has responded splendidly.

As to the future prospects, in addition to the 75 received there has been gathered a list of Reformed people living in the city, without membership here, of



WILSON AVENUE CHURCH, COLUMBUS, OHIO

350 persons, and we are confident that we have but just begun to locate the Reformed people. From reliable sources we have the statement that there are nearly 2,000 Reformed people living in Columbus, and we believe it.

In addition to the above, there are nearly 200 students at Ohio State University each year. In the other institutions such as Capital University, the business colleges and the hospital schools, there must be nearly another 100 students, making 300 students here each year from Reformed homes.

With the help of our Board of Home Missions, plans are being matured as rapidly as possible for the erection of adequate buildings for Wilson Avenue Church. We own sufficient ground

alongside of our present building upon which to erect buildings.

But then the erection of buildings and the building up of the membership of Wilson Avenue Church is but one part of the program as it is being outlined by this good people who are giving their best for the work in Columbus. They are going further; they hope during the next ten years to see two other Reformed Churches here in this great city. And these will be necessary to care for, in any manner at all, the demands of the Reformed people of this city.

But in order to realize this we must first build Wilson Avenue Church in order that she may become a means through which to work out the large program.

WHY THE REFORMED CHURCH SHOULD HELP THE ROANOKE MISSION AT THIS TIME

KNOWING as I do the history of our work at Roanoke, everything else considered, I feel that we should come to the help of that Mission because of the loyalty of our people there and their devotion to the Reformed Church. There is no other way of accounting for the continuance of the Reformed Church in Roanoke, in face of the fact that from the very beginning there has always been an open door into the churches of other denominations, strong and flourishing, which would have been for them the way of least resistance. If that sort of faith and devotion are praiseworthy, the time has come for us to show an appreciation in a substantial way. I am sure it doesn't require a Superintendent of Missions to say this. Anybody would feel the same way about it if he knew the facts.

From the missionary point of view, however, there are grounds also for coming to the aid of the Roanoke Mission now.

It is good strategy for the Reformed Church to become well established in that rapidly growing and enterprising city of southern Virginia. Without Roanoke, the Reformed Church has no congregations for more than two hundred miles between the most southern congregation in the Shenandoah Valley, and the near-

est congregation in North Carolina. Roanoke divides this distance by two. We are fortunate in having a congregation in Roanoke, not only from the geographical point of view, but also because of what the city of Roanoke is. This is one of the cities of the South we should



ST. PAUL'S CHURCH, ROANOKE, VA.

surely want to enter today if we were not there. There are several such cities in Virginia and North Carolina where by all means we ought to go. The only thing holding us back is the lack of funds. I fear the same argument would be used to keep us out of Roanoke if we were not there. But we are there—in a city that has grown four-fold since we began our work there thirty-four years ago, and is itself a strategic city in the development of the South. Moreover Roanoke is a congenial home for the Reformed Church by virtue of the character of its population. We have not a large natural constituency there although Reformed people are going there all the time both from the North and the South. Roanoke is pre-eminently a Southern city, with a large Northern population and much Northern capital. The Reformed Church never having divided on questions that severed other denominations into Northern and Southern churches, we have always appreciated the spirit of the South while we are predominantly Northern. Because of our adaptability we have made a place for our church there. It could not be said of us that were we to drop out of Roanoke it would make no difference in the church life of that city. Our church has a place in the church and civic life of Roanoke and our people are influential in the affairs of the city. The other churches like us, and we are constantly looked to for a contribution of service in all interdenominational enterprises. The only complaint other churches and churchmen have made against us as a denomination is the very inadequate building and equipment we have allowed our Roanoke congregation to use all these years. Now that we have relocated in a fine residential section of the city and have erected a beautiful and well equipped building, we are receiving congratulations on all sides. The other church people of Roanoke are, I think, as happy as our Reformed brethren are because of this fine improvement.

And this leads me to say further, as a very good reason for liberal support at this time on the part of the co-operating congregations within the Southern classes, that our church at Roanoke is now permanently established. We should

stop thinking and speaking about our church at Roanoke as being uncertain. There is nothing uncertain any longer about it. There never was anything uncertain about it in the minds of our people in Roanoke. The uncertainty was ours at a distance and we could have at any time changed that by helping the congregation to do what they finally did alone—namely, to get a satisfactory church building. It was at times very hard for our people in Roanoke not to feel ashamed of their denomination. They were always self-respecting on their own merits, but when the people of the other churches all about them questioned the worthiness of the denomination that permitted St. Paul's Church to continue so long in the quarters they had to occupy, it necessarily was trying at times to be as self-respecting as a denomination as they wanted to be. That is in the past now. Nothing is more permanent in Roanoke than St. Paul's Reformed Church, on its new and splendid site, in its handsome and well-appointed building with parsonage adjoining.

Finally, from what I have said, it must be plain that this is the psychological moment for us to do whatever we are ever going to do for Roanoke. The only thing now to fear for Roanoke is that the people might have to drag a debt along with them, which, next to the bad equipment they have had in the past, would be a source of depression. At this time the Roanoke folks have dropped the word "depression" from their vocabulary. They are a happy people. I spent with them the first week they occupied their new building and was their "pastor" during that time. I had a wonderful time, but my greatest pleasure was in seeing them in their happiest mood. If the churches co-operating in the Home Mission Day offering will cut the congregation's debt in two, the other half of it will not long continue. The people have a mind to clear off the debt now and they will do it.

This is the time to help Roanoke. The congregation has waited long but finally their day came—this is their day—their day of salvation, which we can make glorious for them and for ourselves. \$10,000 for Roanoke!

JAMES M. MULLAN.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

OPPORTUNITY AT STATE COLLEGE

WE hear it said time and again that the young people of today are not interested in the church. Doubtless some of them are not, but the young people are accustomed to other equipment and to use other tools than what the fathers used. An inadequate church, poorly equipped, does not appeal very much to them. The church at State College has a great opportunity. It strikes young people at the most impressionable period of their lives. What boots it if we train the intellect and neglect the spiritual life? We believe in a full-orbed manhood. So many young people after they have finished their college course become weaned away from the church, and the church as well as they themselves are the losers thereby. It is a great pity when young folks are equipped for great service in the world that they should then have lost interest in the church, which is the most helpful institution among men. Many parents are disappointed when they find that their children, coming back from school, have lost their interest in the church. The only way to maintain it is to foster it while they are at college.

Now, at State College we have a large Reformed constituency of boys and girls. We have more Reformed students at State College than in any distinctively Reformed college. We raise liberal endowments and contribute princely sums for our denominational colleges in order to train our youth for leadership in church and state. Some of our denominational colleges have more students belonging to other denominations than to our own, but we do not stop at that fact to contribute large sums of money for their maintenance. At State College we have 300 students belonging to the Reformed Church and what we have thus far given is negligible. The Board of Home

Missions contributes annually \$2,100, of which \$600 is for student work and \$1,500 to help in the support of the pastor of the church. Our building there, however, is one of the smallest, most poorly equipped of all in the community. The Methodists have a fine building and are planning for its enlargement. The Presbyterians have a complete plant. We bought ours from them some years ago. The Baptists just put up a new church. The Lutherans have a large and commodious building. The Episcopalians have just finished a whirl-wind campaign for a new edifice. The Reformed Church still worships in a small, inadequate building, and yet we have 300 students attending services. The congregation itself is too weak numerally and financially to assume the full responsibility of this enterprise, but they will do their part. A new building, properly equipped, will involve an outlay of \$125,000. The congregation owns a magnificent lot in the center of the town. On it stands at present a church house on which there is still considerable of a debt. With all improvements and obligations the new plant will represent about \$150,000. The Board of Home Missions appeals to the churches in Pennsylvania, New York and New Jersey to raise at least \$75,000. This can readily be done. It will mean only thirty-five cents from each member of the Reformed Church in these three States. Do you think the spiritual training of our young men and women at State College is worth thirty-five cents? Parents do not hesitate to spend a thousand dollars or several thousand dollars annually for the intellectual training of their sons and daughters there. Do they realize the importance of investing a few hundred dollars to provide for their spiritual training?

STUDENT WORK

IN Philadelphia there are many students of the Reformed Church attending various educational institutions. It is difficult to obtain accurate facts, but there are probably several thousand such students. Philadelphia is one of the greatest educational centers in the country. The University of Pennsylvania, with its many departments, draws a large number of such students, so does Temple University and Drexel Institute and the various medical, dental and technical schools all over the city and in its immediate surroundings. The Board of Home Missions has sensed this situation. For several years it has employed on part time the Rev. Clayton H. Ranck for this work. The Board pays the sum of \$800 per year and the local friends raise several thousand more. Affiliated church membership is arranged for with several of our Reformed Churches, principally with First Church, at 50th and Locust streets.

There is also a considerable body of Reformed Church students at Madison, Wisconsin, attending the University of Wisconsin. The Board of Home Missions appropriates \$200 for this work annually. Chicago furnishes another such educational center, but at present absolutely nothing definitely or directly is being done there save as the Reformed congregations in the city are reaching a small number of these students.

Student work of a slightly different character is done in Lancaster, Pennsylvania, and at Dayton, Ohio. This is conducted in behalf of Hungarian students. At Lancaster there are 22 such students. The Board of Home Missions pays the full salary of the Hungarian Professor, and a number of Hungarian congregations are making annual contributions towards the support of students. At Dayton, Ohio, in connection with Central Theological Seminary, the Board contributes the sum of \$250 for a part time Professor for the Hungarian students. No one can measure the outreach of this work in these student contacts. We even reach across the ocean and bring students here from Hungary. Friends are assisting to defray their traveling expenses to and fro. After spending a few years in our educational institutions these young men return and carry the spirit and influence of these institutions back to their own country where they become spiritual leaders among their own people. No investment of time and money and effort in this direction is wasted. Its significance is simply incalculable. It brings dividends of largest results. The Board of Home Missions also makes annual contributions to Catawba College in North Carolina which it recognizes as an educational institution in a great Missionary territory.

EDUCATIONAL FACTORS IN HOME MISSIONS

IN addition to the work among and in behalf of students, the Board of Home Missions is making many other educational contacts. Along with the Board of Foreign Missions it conducts a large Missionary Education Department, under the direction of Dr. A. V. Casselman. Summer Missionary Conferences at the following centers are annually conducted during July and August: Catawba College, Hood College, Ursinus College, Franklin and Marshall College, Kiskiminetas, Heidelberg College, Indianapolis, and the Mission House near Sheboygan. At these eight centers hundreds of young

people are studying Missionary methods and motives which they carry back and apply in their respective local congregations.

The Board of Home Missions assists many of our Hungarian congregations in their Week-day Religious Schools by furnishing teachers and assistants for several months of the year. The schools are largely attended by children and young people. In many of these Hungarian congregations Deaconesses and teachers are employed for the whole year, the support of which is principally met by the Woman's Missionary Society.

The church at large has scarcely any conception of the vast amount of work the Board of Home Missions is doing in behalf of the young people of the church in our educational institutions, in our congregations and especially among our foreign-speaking peoples. This is Home Mission work of the finest type. This helps to train up a new generation of men and women who will assume future

leadership in our churches and in the nation, and all this work is done at a comparatively small outlay of money. Will you not direct some of your benevolence along these channels that are fraught with supreme influence? The harvest of tomorrow in the Church and State will depend very largely on our liberal sowing today.

RALLYING AT ROANOKE

ROANOKE, Virginia, is a strategic point for the Reformed Church. In the gap between the Reformed Churches of Maryland and Northern Virginia and our Churches of North Carolina, one little Reformed Church was established thirty-two years ago. This was St. Paul's, Roanoke, one of the most promising and progressive cities of Virginia. This Mission has always had a work to do here. As its second pastor, I can truly say that here is an excellent people, hospitable and kind, zealous and sacrificing.

In a little brick building, which cost \$3695.87, a most noble band labored for thirty-two years until May, 1927. Indeed, too much cannot be said of the all-consuming earnestness and the unflinching perseverance and faithfulness of the

missionaries and this inconspicuous little congregation. There has been plenty of excellent material from which to build up a congregation in this enterprising and flourishing city. The progress never came up to the desire of pastors, or people. It was limited by an inadequate plant from its organization to the day of getting its new church-building, six months ago.

Now we have a beautiful edifice—a delightful place of worship, in a fine residential section of the city. Now is the opportunity for St. Paul's of Roanoke. I know her able, devoted, genial pastor; I know these kind, earnest, loyal people, and sincerely believe there are now prospects of a most reasonable measure of success. ELLIS HAY, Toledo, O.

WILSON AVENUE CHURCH AS I HAVE SEEN IT

WILSON AVENUE CHURCH, Columbus, Ohio, to me is "The Call to Co-operation." We see a people summoned to strenuous efforts and keenly feeling the handicaps of their conditions. The people are, however, of a strong missionary and Christian personnel, willing always to co-operate with the program of the Reformed Church.

The location of the Church is fine—in a capital city and the only Reformed Church. Where we have but one church we should have several in this large city. Our faith was not strong enough, but we do have faith in Wilson Avenue Church because of its pastor and people.

Here we find an ideal place for a church home. The young people are of the very best and always in the lead. We

can depend upon them for service or leadership. We were glad to have three of these young people at the Summer School of Leadership Training, and know they will be a great help to the church and community. These young people and the members lack equipment, housing and conditions in which to worship adequately and religiously.

It is from this background and their great need that Wilson Avenue Reformed Church is worthy of the Home Mission Offering of Ohio Synod. We should also take into consideration that there are hundreds of boys and girls of the Reformed Church attending the State University in Columbus. They may be your boys and girls or mine. We are vitally interested in them, and want them

to have the very best. Why not the Church Home?

Let us follow the good example of Antioch which was the first mission church to help a sister church in need.

May we all help Wilson Avenue to achieve her goal that she may establish herself and be a help to others.

ANNA L. MILLER.

NOTES

SUNDAY, August 28th to September 2nd, were Red Letter Days for the people of Emanuel Mission, Minersville, Pa., whose pastor is Rev. O. R. Frantz, when their new Sunday school building and renovated church were dedicated. Superintendent J. M. Mullan and Treasurer J. S. Wise, participated in the Sunday morning service, and Rev. Wm. F. Curtis, Litt.D., preached the dedication sermon. Superintendent Mullan, delivered the address at the evening service, and on Thursday evening, Dr. C. E. Schaeffer preached the sermon.

* * *

The new Bethany Church at Cuyahoga Falls, Ohio, of which Rev. J. T. Bucher is the Missionary is making splendid progress as can be seen from the accompanying picture.

* * *

November 20th will mark the Thirtieth Anniversary of the founding of St. Peter's Sunday School, Lancaster, Pa., of which Rev. Charles D. Spotts is the Missionary. Their splendid little paper, "St. Peter's Tidings," asks the question, "Wouldn't it be fine for us to lay on the altar that morning one hundred dollars for every year in the life of our Sunday School?" This offering will be used towards decreasing the debt.

* * *

Immanuel Reformed Church, Alliance, Ohio, Rev. Otto J. Zechiel, pastor, dedicated its splendid new church building on Sunday, September 11th. This congregation was a Mission under the Board of Home Missions from October, 1899, to July, 1923, and was helped in its building program by the Board of Home Missions. Rev. Charles E. Miller, D. D., LL.D., President of the Board, preached the dedicatory sermon. At the afternoon service the address was delivered by Treasurer J. S. Wise, and in the evening the sermon was preached by Dr. Henry

S. Gekeler, editor of "The Christian World."

* * *

Mr. Bela Nagy, a student at the Central Theological Seminary, Dayton, Ohio, has taken charge of the work in the Hungarian Mission at Middletown, Ohio. This Mission had been under the care of Rev. Stephen Szabo who recently returned to Hungary.

* * *

Miss Laura McClellan has become the assistant to Rev. Clarence Woods, pastor of the Wilson Avenue Mission, Columbus, Ohio.

* * *

Miss Julia Nagy has resigned her work at Lorain, Ohio, to become the Deaconess of the Hungarian Reformed Church at Homestead, Pa., of which Rev. Samuel Horvath is the pastor. She takes the place of Miss Jolanda Nagy who has entered the Philadelphia Training School for Christian Workers. Miss Katherine Kovacs has become the Deaconess at the Hungarian Reformed Church, Lorain, Ohio.

* * *

During the summer months Rev. Stephen Borsos, traveling Missionary



BETHANY CHURCH, CUYAHOGA FALLS,
OHIO
In Course of Erection

among the Hungarians, conducted Daily Vacation Bible Schools at Uniontown, Pa.; Bretz, Sabraton and Frum, West Virginia, with the help of two assistants. He also conducted confirmation classes at Uniontown and Poland, Pa.; Bretz, Sabraton, Frum, Galloway, West Virginia. He furnishes a very interesting report of these activities.

* * *

Rev. Charles A. Huyette, pastor of the Missions at Hollidaysburg-Williamsburg, Pa., reports that two young men have left his charge for Catawba College to begin their studies for the ministry.

* * *

Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio, gives a splendid report for the month of August. Fifty-two children were enrolled in the Summer Vacation Bible School for the course of eight weeks. He states, "We had a very interesting and edifying commencement program on Sunday, August 21st. On August 28th the Confirmation Class had its public examination and confirmation before the congregation. We also observed the harvest Communion. All through the month our services were well attended."

* * *

Missionary E. H. Romig, of Tabor Church, Philadelphia, leaves the pamphlet, "The Reformed Church in the United States, Its History, Teachings, Organization and Aims," with every family whom he visits. This clears up for many people the question, "What is the Reformed Church?" or "Reformed What?"

* * *

The Woodbridge, N. J., Hungarian congregation celebrated the 20th Anniversary of the building of its present church on Labor Day, September 5th. Great interest was manifested in this special service. Besides the pastor, Rev. Frank Kovachs, there were present Revs. L. Tegze, of Passaic, N. J.; Chas. Papp, of New Brunswick, N. J.; Joseph Simko, of Jersey City, N. J., and the General Secretary of the Board of Home Missions.

* * *

The dedication of the Second Church, Lexington, N. C., of which Rev. A. O.



EMANUEL CHURCH, MINERSVILLE, PA.

Leonard is the missionary, took place on Sunday, September 25th. The Board of Home Missions was represented by the Treasurer and Superintendent of the Church Building Department, Joseph S. Wise, and by Dr. J. C. Leonard, a member of the Board.

* * *

Rev. J. C. Rosenau, Missionary of the Curtis and Colby congregations in Wisconsin, reports that their congregations celebrated their annual Missionfest. The attendance was splendid and the offerings very good. He says, "Most of our people are completing the work of harvesting their crops. We are grateful for the good harvest, which should also be a blessing to the church. I am trying to put more of a Missionary spirit into the people and hope to be able to reduce the Mission Board's burden of this charge. If God blesses our efforts we surely ought to do more."

* * *

Again we take the liberty of sharing with you some notes from the monthly leaflet published by Grace Mission, Buffalo, of which Rev. J. Wallace Neville is the pastor, and Miss Kathryn Allebach is the Deaconess:—

Fall Opening

As far as church work is concerned the year really opens in September. Let us hope that everyone returns to his task with a clear conscience and an abundance of goodwill and friendship. A good beginning is nine-tenths the battle. As goes September so goes the year.

Simultaneous Fall Campaign

All the organizations of the church have been urged to co-operate in challenging as many as possible for membership in their respective groups. An influx of new blood into an organization does it a world of good. The service is two-fold, both to the individual who joins and the society that is energized by a new presence. Everyone in the church must feel that there is a place for him or her in some organization. Do not wait for an invitation, but show your good will by making your willingness to join known to the society. Membership committees are urged to get teams that will go out two-by-two and do this definite work which we have set for our Fall church program, beginning with the September meeting.

Losing Faith and Keeping Faith

To keep faith is far better than playing the game of politics. The world is full of ill-will for lack of faith. Christians must learn to be fair with each other. None of us are so perfect but that we should keep much in prayer. Jesus set the example of keeping faith with the world and with His fellows.

On Being Good Members of the Church

There are a few things that need continual emphasis. One is that of attendance at the morning service of worship. There are a great many things that the church is interested in. These we hope to push on to a higher degree of perfection, such as the work of the Sunday School, the monthly meeting of the societies, the special event for the community at large, etc. Nevertheless back

in our minds is that conviction that the morning service of worship makes a special appeal for our first consideration and unfailing loyalty in support. The fact is that our best and most dependable workers are those who do attend the service of worship. We would urge it upon the hearts of all our people.

It is needless to say also that the church must be supported and that a good member will not only come to church regularly but that he will also contribute regularly. No one is expected to deprive himself. Few are in danger of that. It not only does one good to use the weekly church envelope faithfully but it encourages others also. Those who form the good habit of faithful church attendance also remember to give God's tithe to Him.

Invite your friends and make them welcome in this your church home.

Looking Forward

The past is but guarantee of the future. Undoubtedly Grace Church faces the finest year of its history. We do not intend to go back on the standards which have been set. We sometimes wonder how many of the excellent things of the past can be improved upon, but the very experience gained will guarantee something better. Our calendar will be full. So many great events have pushed their way into our church life that there will be little worry as to what shall be done. The great Religious and National Festivals with our annual church events crowd for places. There will be plenty to do for all who desire work in the vineyard of the Lord.

LIGHTS AND SHADOWS OF THE HARBOR MISSIONARY

Rev. Paul H. Land, Ph.D.

ABOUT a year ago the Hudson House was sold, and we had to re-adjust ourselves to the new conditions. But since the Harbor Mission had existed long before the Hudson House and had done good and efficient work, it was not so hard after all to take up the work again with renewed courage and confidence in God that He would bless it. This He has certainly done. We have

had more work of a specially individual character than ever before. The aliens had no trouble finding us whenever they needed our counsel and assistance. They came every day and followed us from place to place. We say this because it has been necessary for us to move twice during the year. First we moved from the Hudson House to the house adjoining and took a small room, but those

quarters proved too small and inconvenient, so we moved again, this time to the west side of 34th Street, where we now are. We have here a very conveniently located office, right across from the Pennsylvania Railroad Station, 247 West 34th Street, New York City, and find that we have made no mistake in locating at this place. We have had more aliens and other people coming to us lately than for a long time and all agree that the location is practical. Many young people, aliens, who have not been in this country very long, come to us to help them find proper lodging before they start work at a certain place, or when they change places of employment. Others come to enlist our help in finding employment. Somehow it has become increasingly difficult for aliens and even for those who have been here for quite a while, to find employment in their own line. The Labor Unions see to it strictly that foreigners will not get the places which they think belong to Americans. All shops and firms are closely watched that no laborers are employed who do not belong to the Union, and entrance into the Unions is made more difficult than ever before. Thus even very highly skilled men from abroad are unable to get into most shops and places until they have been in this country for years. They are therefore forced to work for far less than they expected to earn, if they can find work at all, and the high hopes which they entertained and which caused them to emigrate to this country are rudely shattered. Whether such conditions are really beneficial to our country it would be hard to say.

On the whole, the tenor of our correspondence from all over the country indicates that there is not such an overflowing measure of prosperity in the country as some agencies and newspapers want to make us believe. But there is still abundant reason to be thankful for all the favors we do enjoy. After all, it was certainly a wise move to curtail the unrestricted immigration of years gone by. We had always advised such measures, although we certainly do not favor as radical a restriction as some politicians contemplate. This country has been built up by immigrants and we fear it will be-

gin to stagnate without the new blood and impetus coming from immigrant sources. A wise selection of applicants ought to do all that is needed to keep away undesirable aliens and get only the best.

Owing to the fact that we are not bound to the House any longer, we can do a great deal more actual work in other lines. New York is the central focus for all people of some talent or other in the United States and Europe. They all come to New York expecting to make money. Thus we receive hundreds of letters from people all over the United States, and also from Europe, South America and other foreign countries, asking us to advise them as to the feasibility of coming to New York and asking our assistance in finding employment. Artists, mechanics, preachers, farmers, they all want to come and work here. We do all we can in advising the proper thing; we either approve their aspirations or disapprove their claims according to circumstances. Many of these people have followed our advice to their own benefit. It is particularly hard to help along the large class of men who have been trained in merchandise or mercantile pursuits in Europe. There is such a striking difference between European and American ways of doing business that clerks, bankers and similar men from abroad can seldom find suitable appointments here in this country for years, especially when they do not know the English language. Luckily very many have already a good knowledge of the language of this country so that it is a trifle less difficult to place them. The rest, for the most part, are satisfied to start at the bottom rung of the ladder and work their way up. We always advise them to be satisfied as long as they can earn their daily bread in the beginning and that better times will come for them after they know the country and the language. It always takes at least two years till an alien feels at home in this country and understands conditions sufficiently to make headway and find what he has been seeking. The first six months are as a rule a very severe trial, when no one seems to take any interest in the alien and everybody calls him a greenhorn and pushes him out

of the way. It is, therefore, not to be wondered at that these people are very grateful to the Harbor Missionary and other Missionaries who are willing to listen to their plaint and to assist them in their trials. If only our churches would find more time and willing hands and feet to go after these aliens! Many of them could be won for the Church and for Christ if they could be brought into the inner circle of God's children. The pleasure clubs, lodges and other societies of a worldly nature are always on the lookout for the aliens and try to get them to join their ranks.

Our other work has been of the usual nature: meeting incoming strangers,

sending others safely to their destination, providing necessary papers, documents, passports and visas, affidavits and re-enter permits, steamship information, board and lodging facilities here in New York, etc. We have made repeated trips to Ellis Island in the interest of detained aliens, have visited and comforted the detained and helped them on to their destination. We have also had occasion to visit aliens who were sick in the hospitals of the city and needed someone to cheer them up and to look after their interests. These hospital visits were appreciated more than usual since the aliens in public institutions receive scant attention from anybody.

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

It is with great pleasure that I acknowledge the receipt of the following Church-building Funds. It is a list of funds received since May, 1927. The Church-building Funds have for a long time, commanded the attention of many of our Churches and members. Since 1886 they have grown rapidly in numbers and amounts. However, due to the special appeal of the Forward Movement, these Funds have not received as much consideration as they received before the Forward Movement became operative. This popular and acceptable method of benevolence has lost none of its appeal, but our people now need to be reminded at stated periods concerning the splendid work that is being accomplished through the Church-building Funds. I trust, therefore, that whenever the pastors have occasion to speak on Home Missions to their people, the Church-building Funds will not be forgotten.

No. 1033—The Church-building Fund of \$600. Invested in Hungarian Reformed Church, Fairfield, Conn.

No. 1034—The Woman's Missionary Society of General Synod Gift Church-building Fund No. 96, of \$7,251.97. Contributed by the W. M. S. G. S. from the Thank-Offering and given to the First Reformed Church, Los Angeles, Cal.

No. 1035 — The Barnabas Devitt Church-building Fund No. 1 of \$500. Bequest of Emma Devitt, Philadelphia, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1036 — The Barnabas Devitt Church-building Fund No. 2 of \$500. Bequest of Emma Devitt, Philadelphia, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1037 — The Emma Mayberry Devitt Church-building Fund No. 1 of \$500. Bequest of Emma Devitt, Philadelphia, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1038 — The Emma Mayberry Devitt Church-building Fund No. 2, of \$500. Bequest of Emma Devitt, Philadelphia, Pa. Invested in Glenside Reformed Church, Glenside, Pa.

No. 1039—The Nettie E. Zimmerman Church-building Fund of \$500. Bequest of Nettie E. Zimmerman, Frederick County, Md. Invested in Bethany Reformed Church, Cuyahoga Falls, Ohio.

No. 1040—The William Snyder Haller Gift Church-building Fund of \$500. Bequest of Mrs. Anna M. Haller (who died July 2, 1927) in memory of her son. This is the 33rd Fund contributed by members of the Evangelical Reformed Church of Frederick, Md. Given to Progressive-Project, Synod of the Interior (Midwest Synod).

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EXTRACTS FROM THE REPORT OF THE GENERAL SECRETARY

(Continued from September)

Superintendent Bolliger, for the *Department of the Northwest*, reports that during the past year he traveled in connection with his duties a total of 23,600 miles and spent 156 days away from home. He has devoted considerable time to the preparation of various articles for our Church periodicals and has prepared a leaflet on the Indian Mission and another one, "Why Build a Girls' Dormitory at the Winnebago Mission School?" He has prepared a 30-page history of the Church Erection Fund of the Department of the Northwest, and also a treatise on "The Westward Expansion of the Reformed Church." All of these publications are of great value in giving to the Church the information it needs regarding that great Missionary territory.

In the *Department of the Pacific Coast* most of Superintendent Evemeyer's time was given to the supply of the First Church in Los Angeles. However, he has kept in touch with the other Missions in his territory and reports them all in a flourishing and hopeful condition. The First Church, Los Angeles, is just about starting actual building operations. Superintendent Evemeyer lately visited Shafter, Calif., and recommends the enrollment of this point as a Mission under the Board.

Superintendent Adams, of the *Department of Country Life*, has centered most of his efforts during the last quarter especially upon the Schwartzwald Conference, which was held June 14-17. It was a complete success. Great interest was manifested. The attendance ranged from 250 on Tuesday evening to 800 on Wednesday evening. The regular delegates numbered 175, coming from Pennsylvania, Maryland, Ohio, Nebraska and Connecticut. The demonstration center at Lytton-Ai, Ohio, is still in its experimental stage. The Bureau of Rural Dramatics has been made a regular part of the Department of Country Life, with Mrs. Lau in charge. Several communities have been surveyed either by the superintendent of the department or by others whom he has employed for this work. Motion pictures of country church

work were extensively used. The superintendent presented the work of his department in our theological seminaries and before many congregations and church gatherings of various descriptions.

Superintendent Zartman began his work in the *Department of Evangelism* April 1, 1927, and was duly installed to this office in Trinity Church, Canton, Ohio, on April 3d. He attended meetings of the Classes and also addressed the students of Central Theological Seminary and church gatherings of various sorts in different parts of the Church. He attended the Conference on Evangelism of the Federal Council at Northfield, Mass., and is now arranging for visits and addresses before the Synods in September and October. This department has great possibilities and the Board should support the superintendent in the development of this extensive and intensive program to the fullest possible degree.

For the *Department of Church Building*, Superintendent Wise reports that the year just closed has completed another unprecedented program of church building. Over \$260,000.00 was passed on to the mission churches for building purposes and distributed among the States as follows: 2 congregations in California, 1 in Colorado, 2 in Illinois, 9 in Ohio, 1 in Indiana, 2 in Maryland, 1 in Missouri, 1 in Nebraska, 1 in New York, 7 in North Carolina, 1 in Virginia and 18 in Pennsylvania. In addition to these, grants were paid to nine Missions amounting to \$5,383. The funds received by the Board from the Forward Movement, the total amount being \$673,113.54, have been distributed and credited on the accounts of the Missions that were interested in the movement. \$215,000.00 of this was credited during the fiscal year. All this was done without materially changing the investments of the Board. The investments one year ago were \$1,206,236, and at the close of the present fiscal year they were \$1,205,736. On the other hand our income for the department has been reduced about \$75,000,

due to the practical ending of the Forward Movement. To make up this income we must make a more determined effort to challenge our people to give more and larger Church-building Funds. The number of funds enrolled during the present fiscal year is by no means what it should be.

Department of Missionary Education. Dr. Casselman has presented his report for this joint department with the Board of Foreign Missions, in which he speaks of the stereopticon and motion-picture lectures which were prepared by this department and also of his being invited to represent the Boards of Home and Foreign Missions on the staff of the Publication and Sunday-school Board with a view of putting Missions into a proper place in our Sunday-school curriculum. The Summer Missionary Conferences are in full swing at the present time.

The Commission on Social Service has been asked by the Executive Committee of the General Synod to continue its survey of the Orphans' and Old Folks' Homes, and also to assume responsibility for matters of temperance and allied subjects in the Reformed Church. It issued *The Social Pronouncements*, submitted to General Synod, in pamphlet form with additional interpretations, and also sent out other literature secured from various sources.

Field Secretary. Dr. DeLong has been actively engaged in selling the bonds of the Board, in gathering Church-building Funds and in assisting local Missions in the development of their financial program. With the matters which have been projected in connection with Home Mission Day next November, Dr. DeLong will be kept busy the rest of the year.

The Harbor Missionary. Dr. Land has moved his headquarters to 247 West 34th Street, New York. He presents a very comprehensive report on his work and the conditions which are constantly developing through the landing of foreigners, principally Germans, upon our shores.

Student Work in Philadelphia. Rev. C. H. Ranck is keeping in touch with the Reformed students at the University of Pennsylvania and in several other educational institutions in Philadelphia. Mr.

Ranck is planning to give much more publicity to this work in our church papers and in the daily papers as well. The Church at large scarcely appreciates the vast amount of service that can be rendered these students not only in Philadelphia but in other educational centers.

Professor Alex. Toth continues as Hungarian professor in our institutions at Lancaster. There are 22 Hungarian students attending the three institutions there. The Board pays his salary of \$3,600.00 and from other sources, through the Synodical Boards of Education and from private parties, Professor Toth secures the funds necessary to maintain this large number of students in our educational institutions.

Rev. John Azary is also receiving \$250.00 a year from this Board as part-time teacher among the Hungarians in the Central Theological Seminary.

Hungarian Work. The general testimony among our Hungarian brethren is that there never was a time when there was more good feeling, greater harmony and the spirit of co-operation among the Hungarians than there is today. The present arrangement of having the presidents of the various Hungarian Classes serve as lieutenants under the direction of the General Secretary seems to work out satisfactorily. Sometimes there is a rippling wave here and there and the efforts of the independent element became more aggressive, causing even the Conventus in Hungary to assume a strange attitude at times, but on the whole the work is moving along very satisfactorily. These Hungarian congregations have a historic background. They have been steeped in customs and ecclesiastic habits from which they find it difficult to change, but as they are coming to understand our customs and our methods of Church work, they will gradually fall in line and the second generation is already beginning to show evidences of this fact. During the year we enrolled Hungarian Churches at Middleton, Ohio; Racine, Wis.; Fairfield, Conn.; San Francisco, Calif., and Mt. Carmel, Pa., and are about ready to enroll another one at Milwaukee, showing that we actually enrolled more Hungarian Missions than any others during the year.

OBSERVATIONS OF THE TREASURER

J. S. Wise

WHEN traveling, one often picks up interesting and valuable information from his fellow travelers. After a night on a sleeper with its swinging motions and soothing noises, one always finds talkative men indulging in early morning cigarettes, who entertain him while in the performance of his morning ablutions. Not long ago, while on my way from Philadelphia to Columbus, Ohio, I was engaged in the delicate operation of shaving while the train was running at the rate of about forty-five miles an hour. There were two of these talkative individuals in the room. Their conversation was after this fashion:

"Where are we?" asked number one.

"We just left Newark and the next city of importance will be Columbus," replied number two.

"Oh, what kind of a town is Columbus? This is my first trip through this country," said number one.

Whereupon number two began to extol Columbus. He said, "It is a great city—fine houses, big stores, lots of business, manufacturing town, railroad center." However, not a word was said about the two outstanding characteristics of that great city. I kept on shaving, but could not help reflecting on the inadequacy of his description. Surely the fact that Columbus is the capital of the great state of Ohio should have found a prominent place in his list of virtues. Likewise, in that city there is located the Ohio State University where thousands of young men are being trained and who will become the leaders of thought within a few years. Many of these young men will dominate not only the business life of the nation, but its social, political and religious life as well.

Our Columbus Mission, with a past history of struggle and sacrifice, is located in that city. About two hundred and fifty students, fresh from the homes of our Reformed Church members, are in attendance at that University. Our little Mission, with its inadequate equipment, can do almost nothing for these

young men. It is now proposed to aid this Mission in securing a suitable building that will make it possible to render a service, all too long neglected, to this group of students. Will the congregations, west of Pennsylvania, contribute a sufficient sum on Home Mission Day to make this possible?

Leaving Columbus, we now turn our thoughts to State College in Pennsylvania. Here we find, not the capital of a great state, but like Columbus, it has a great university with even more students that have come from our own firesides, on its rolls. Does our parental responsibility cease when we send either our boys or girls to these institutions of learning? Surely every parent must answer "No" to that question. If, then, we are ready to acknowledge our responsibility as their natural parents, it goes without saying that we must acknowledge the same responsibility, through our churches, as their spiritual parents. Consequently, those of us who live within the bounds of the Eastern and Pittsburgh Synods, as well as parts of the German Synod of the East and of the Synod of the Potomac, cannot escape our share of that responsibility.

The congregation at State College has, for a number of years, spent much of its own energy and money in attempting to meet this responsibility. Great credit is due to it for the faith and courage with which it has undertaken the task. It has co-operated gladly and enthusiastically with the Board of Home Missions—ever ready and willing to carry a heavy part of the financial load. It is prospering and growing because of its sacrifices. But the time is now at hand when it must have a more suitable building if it is to continue this work. I shall leave for others to describe the nature and kind of work that is to be done. I have watched this Mission for the last sixteen years. At first it felt no responsibility toward the student body at all. Now it realizes fully the tremendous job it must face. Think of it, a congregation of 189 mem-

bers with a student work to be done among 300 boys and girls, all from the Reformed Churches covered by the Synods which I have just named! These students, your own sons and daughters, want to attend their own Reformed Church. Our own Reformed Church cannot accommodate them. The present Church is scarcely big enough for the local congregation. What shall it do with these extra 300 who are required by the College to attend divine worship regularly? Seventy-five thousand dollars will be needed on Home Mission Day for this purpose. Will the membership of the Reformed Church in this district meet that need?

Another beneficiary of our Home Mission Day offering is our Roanoke Mission. At Roanoke, an important railroad city, we have had a Mission for a number of years. What a fine group of loyal Reformed Church people it has! By reason of its location, its numerical

growth was slow and tedious. Geographically, it is the connecting link between the North and the South. Here we have a congregation made up largely of Northern people, while its atmosphere or life is necessarily Southern. The congregation is endowed with the true spirit and genius of the Reformed Church. It also has sacrificed and struggled for many years. After years of struggle it is at last well located and has a fine building. A generous offering for this Mission on Home Mission Day will establish it permanently and will enable it to go to self-support. What will the Churches south of the Mason and Dixon line do for it?

Now then, dear friends, you are again challenged to do some worth-while things on Home Mission Day. This is no special or extraordinary drive! It is only what should be done annually. A real *Home Mission Day Thank Offering* can be obtained only after the day, designated by

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REFORMED CHURCH PROFESSORS AND STUDENTS AT STATE COLLEGE ATTENDING SERVICES AT FAITH MISSION

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

EDUCATION FOR INTERNATIONAL FRIENDSHIP AND GOODWILL

THE second biennial conference of the World's Federation of Education Associations was held at Toronto, Canada, August 7-11, 1927. This was a notable gathering of representatives from over thirty different countries, with an enrollment of more than 4000 and as many as 200 speakers listed from almost as many parts of the world.

Incidentally this conference called attention to the city that acted as host as in many ways highly exemplary. Here is a paragraph taken from a report of the conference to which I am indebted for the information this article contains (*Pennsylvania's Children*).

"The motorist approaching Toronto from the south or west follows for several miles a broad boulevard skirting Lake Ontario, and flanked on both sides by beautifully parked spaces, and finds himself almost at the business center without having encountered a single traffic signal. The city's 600,000 people are well governed, and they admit it. The streets are clean. Pavements are in repair. Trolley cars are clean within and without. Tracks and cars are so well cared for that the noise is negligible. Street railroads and all other public utilities except gas are owned and managed by the city. Though rates are moderate, the utilities return a slight profit to the city. Four fares are sold for a quarter and free transfers are universal. Policemen are well groomed, alert, courteous and firm. The traffic officer stands erect as a statue and almost as motionless, save the lifting of a hand or the twist of a thumb. Nobody gets 'bawled out.' Here is the great Toronto University where insulin, one of the greatest agencies in the treatment of disease, was discovered by Dr. Banting."

The massive program of the conference provided for fifty group meetings as well as twelve general sessions with

discussions, from an international standpoint, of subjects pertaining to almost every grade and phase of education. The general trend of the conference program was in the direction of international co-operation and mutual respect and justice among nations as a result of education. With this in mind here are some of the striking things that were said:

Dr. Augustus O. Thomas, Superintendent of Public Instruction of the State of Maine, and organizer and president of the World Federation of Teachers' Associations: "This Federation is merely the concerted effort of all the teachers of all nations to get together and agree upon certain principles of harmony and co-operation among nations and take them home and make them effective in the teaching of the children of all nations. The alphabet has enabled the world to accomplish more in the last 6000 years than was accomplished in all the cycles of time that preceded it. I do not care what the race or tongue of my friends may be; they are still my friends. There are no national boundaries that can confine friendship."

M. J. Caldwell, President Canadian Teachers' Federation: "We believe with H. G. Wells that there is a race between education and catastrophe."

Dr. Otto Tacke, Deputy Minister of Education, Prussia: "Only four or five representatives of Germany are present here, because Germans are suffering under the burdens left by war. The time has come now for co-operation in the field of education. Since the revolution of 1918, the school-reformed bund of Germany has been promoting a different ideal than that of the old German government. Our new education is independent of all political influences. Up to the revolution, we had a dual system from the first year up. Now all our children attend the same school for three or

four years. They occupy the same room and have the same teachers. We are breaking down class distinctions. An American who studied our schools in 1913 and 1926, said, 'If I had not seen the change in German schools, I should not have believed it.' The spirit of democracy, of education for humanity, is apparent in all our schools. Education is the affair of the teacher, not of the organization. After two or three years more, all of our elementary teachers will have training equal to that of an American college graduate."

Dr. Sidney Wei, Peking, China: "The problem of peace in China is the problem of adjusting conflicting interests—nationalism vs. militarism. One of the greatest obstacles is that superiority complex. It is futile to ask the nations to give up their economic interests in China. On the other hand, the nationalistic aspirations of China must be recognized."

A delegate from Japan: "We are more liberal in Japan than they are in Europe. We have many religions and it is not easy to treat of them. Character, morality and religion must be united in character training. We stress moral character, which is very nearly religious. The vital thing is the character of the teacher himself. Europeans generally see us through Christian eyes. They will find much of religious character in our people if they look deeply. It was true of Dr. Arnold, of Rugby, that his character, based on religious conviction, was the central point in his character teaching."

President Clifton D. Gray, of Bates College: "War is just as impossible between the United States and Canada as between New York and California. The same is almost as true as to the whole of the British Empire. The world has become a Venice, the streets of which are the oceans. The seas do not separate us; they unite us."

Raphael Herman (donor of the award of \$25,000 won by David Starr Jordan): "The man who says nature cannot change, that because there has always been war there will always be war, has no knowledge of the underlying science

of war. The more we study war, the more we will get war; the more we study peace, the more we will get peace."

Charles McBurney, Department of Education, Quebec: "In time to come, we shall spend more time in pointing out the excellence of every nation than in pointing out its cussedness. We, of Canada, do not believe much in putting people of every nation in a hopper and bringing them out concrete. We are more interested in education than in any other thing—politics aside. We would rather be small than be big with the wrong ideals."

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General Synod for annual observance, has been made a real part of the program of every congregation in the Denomination. To sing a few hymns and read a few facts for fifteen minutes in the Sunday School, and to announce casually that the offering will be for Home Missions, will not produce very gratifying results. It is a much bigger thing than that. Just as the City of Columbus means to the nation and the world so much more than good business and a few other material things, so, also, does Home Mission Day mean to the Reformed Church far more than a mere collection. We have a big program. We need a big offering. One Hundred Thousand Dollars is not too much to ask of our people on that day, but we will never get it so long as many of the Church officers and pastors fail to present the program to their people with more persuasion and "pep." Will you help to make the day a great success? Columbus, State College and Roanoke are depending upon you.

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No. 1041—The Elmer Harold Moyer Memorial Church-building Fund of \$500. Contributed by Mr. and Mrs. Elmer K. Moyer, Perkasio, Pa., in memory of their son who lost his life in the World War. Invested in Bethany Reformed Church Cuyahoga Falls, Ohio.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

SEVENTEEN DAYS WITH CHINESE BANDITS

The Story of the Captivity of our Missionaries

By Rev. Karl H. Beck

(Continued)

THE FIRST SATURDAY NIGHT

On getting back to the house I got my first glimpse of Villa. He was having a private parley with the rest of the fellows. Whenever we caught him looking our way, his glances were ominous; his language though not intelligible to me in other respects, was full of certified Chinese profanity. Later I found that even in the most casual relation of a day's experiences, Villa had a faculty for interspersing a considerable amount of swear words. Alexander came over to where we were occupying ourselves with a three-cornered checker game, and said to us in an undertone, "Better put up the checker game. Come on, we've got to move. There's a group of bandits trying to get you away from us."

Though our wardrobe was very meagre, so that it was a very small matter to pack up our belongings, yet our guardians were impatient that our movements were so deliberate. We were sharply ordered to fall in file, and with two men in the lead, and with the rest of the party at the rear, we started briskly up a little-used mountain path.

We stopped at a small, well-hidden glade, and we were bidden to sit down. The conversation of the men was partly if not entirely within our ear-shot, and it was not exceptionally pleasant to hear—perhaps it was calculated to be awe-inspiring. It seemed to be generally agreed that strenuous methods must be adopted. Several things were mentioned. One plan was to tie our arms and to suspend us from a tree. One of the party was sent to prepare the tree. There seemed to be a general agreement that one

of us would have to be done away with in order to intimidate the others, and to make us willing to agree to demands. The plan that apparently was adopted was to encourage us to try to run away. If we attempted to do that, there would be a pretext upon which our captors might mis-treat us. Gradually all of the men but two slipped away. These two stretched out and apparently fell sound asleep.

One of the ladies right unexpectedly said, "I feel as if I do not want to try to run away. I should rather wait and let things take their natural course." Previous to this time we had all tacitly approved of trying to get out in case a good opportunity presented itself. Now we all agreed to provoke no mischief by attempting to move in any way except as directed by our captors. The moments were tense ones. We encouraged each other by mentioning precious Scripture passages, and



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our hearts were unceasing in prayer for guidance and peace of mind. These were bestowed upon us in wonderful measure. We picked two tea balls from a bush at hand, and kept up a quiet game of tossing these until further developments were manifest. With a consciousness of the Father's nearness at heart, and with a trifling occupation to allay the nervousness of our senses, we quite baffled the bandits, who were manifestly disturbed by our calmness and our unwillingness to fall into the trap they had prepared.

Finally John Silver threw off his 'possum sleep, sat up and coughed. Sir Walter stepped out from a clump of bushes, whetting together the two ugly-looking knives that he often enjoyed wielding like a pair of Indian clubs. At about the same instant Hercules, Alexander and Villa sauntered up to the council of war. We were ordered to sit down; to quit our foolish play. Didn't we realize that our movements might attract the enemy who were on our trails? Sir Walter stood glaring at me, licking his lips and fidgeting his swords, as if he were in an unhappy quandary. I stepped over to him, put my hand on his shoulder. He winced. I said as quietly and kindly as I could, "Are you happy? Do you feel good there?" and touched my finger to his heart. He looked at me in surprise, then spoke up briskly and banteringly, "Yes, yes, I feel fine."

"What are your plans?" I asked. "Do

you have to put one of us out of the way?"

"We must obey orders from our officers," replied one of the men. But Alexander moved over to me and whispered: "We wouldn't injure you. We couldn't do it. We have been together several days, and we are friends. Even if we had orders to do it, we'd not have the heart to do it." Villa and Hercules moved over close to Alexander and tried to cow him with a frown. But Alexander continued, "However you must not try to escape under any circumstances. It would cost us our lives if you got away, and it will cost your lives if you try to get away and fail."

Alexander's harangue had solved the difficulty. After a whispered council of war, the men picked up their knives, ropes, clubs and other paraphernalia and ordered us to follow them.

It was already dusk, and cloudy. Night fell very fast. It was a treacherous scurry that we were led. This was the initiation to an activity that became rather frequent. Those night trips, over rocks and roots, up cliffs and down gullies, along precipices, amid pitfalls, across mires—often without any light, in the pitch-dark! If we lagged, we were jabbed with spear handles, or pushed on by those behind. If we were not cautious, our leather-soled shoes made too much clatter to suit our escorts. If one of us fell or slipped off the path into a rice-



MING YUEH SHAN, "BRIGHT MOON TEMPLE"

This wooded and templed hill along the Yuen River was one of the lookouts used by the bandits. The captives were told that a sentry on this hill saw the boats proceed the day after kidnapping.

field or quag-mire, we were hissed at for making too much noise. Well, after half an hour of such a walk, we finally came to a grassy hillside. Here a cuckoo call by one of our men, elicited an answer from nearby. After awhile a man came to hand with a basket of rice and a bowl of peppers. It was so dark that we couldn't see one another, nor could we see the food in our bowls. If ignorance is bliss in so far as the condition of the food one eats is concerned, we surely partook of a blissful supper that night!

Not far beyond the turf where we

dined, we came to a farm house. The only sound to be heard, as we approached was the ringing of the bamboo bells of the stabled cattle as they chewed over their afternoon's forage. It hardly needed the sharp rap on the door, to startle the family dog inside. But both the dog inside, and the untiring batter at the door did not bring any response from the tenants of the place. It was only after several low, sharp calls, and after our guides assured the farmer that "It's not bandits, it's only us," that the door was finally creakily opened.

PART II

WHEN THE LODGING PLACES WERE FARMERS' HOMES AND WHEN A VARIETY OF INCIDENTS REGISTER ON THE CAPTIVES' DIARY

WE were kept at our second camp about four days. It took about that long for our welcome to wear out, though I shouldn't have been surprised that the family were fed-up on our hungry band in shorter time than that. After we got a bit acquainted with the folks, we prisoners were much in favor with the household. Miss Weil was in particular favor with the old house-mother. In a part of the establishment lived the sons of the old folks; one of the sons had a family. Altogether this father and mother and their three little tots were very bright and entertaining. And the grandparents, though withered and wheezy, and dirty, and stingy were very interesting to us and very much interested in us. All three of us uninvited, foreign guests mentioned a desire that in better days, if such would ever come, we should like to revisit this household, and renew acquaintances.

After a day of apprehension on the part of our guardians, they became lax in their guarding, and we felt rather free to converse freely together and with the folks of the household. We even sang vespers at sunset. Folks from the neighborhood got to calling in, and soon the privacy of our first arrival was giving place to an alarming publicity. Among other folks that called in at the place was a superannuated veteran of bent body, and I believe of crooked soul, who

dropped in to glimpse the prizes, and incidentally to learn some of the new chess games that we had brought into the fold. I played one of the games with him, and in order to encourage the old man, I arranged it so that he'd come off victor the first time. He was so elated with his prowess, that he refused to play any more with anyone who was so stupid as to be beaten at his own game, by a novice, and at the first sitting!

At this home we had many opportunities to speak a Gospel message not only to the folks of the family and their neighbors, but also to our custodians, themselves. Several of our bandits seemed to be very fond of our vesper singing. Some of them even learned little prayer songs that Miss Weil taught them. That is, while she taught the songs to the women and children of the place, one or two of the bandits picked up the songs, too. One evening, when things were dragging, and while Hercules and Sir Walter were lounging over their opium, I joined the circle and led the conversation to the topic of the Lord's prayer. Finally, Hercules sat up. He stared at me a moment, then he roared out that he didn't want to hear any more, talk about prayer and God. He said he couldn't listen to it, and he'd not stand for it.

There was a pond just in the front yard. There are two incidents connected with the pond that I shan't soon forget.

Just the same afternoon that we were leaving, I saw a flutter of falling garments, then heard a splash. On running out to the pond, I saw that the smallest child of the home, a tot of four years, was lying on the water, face up, gasping and sputtering in wild excitement. By that time, however, his older brother, a lad of fourteen, was already wading out and gathering his little pal safely back to shore. The family treated the matter quite as an every-day occurrence.

In that pond there were fish, we were told. I felt as if I should like to see what kind of fish habitated in such a pool. But it was not really a happy circumstance that gave occasion for us to see those fish. One morning, during our stay at this house, we looked out through the drizzling rain that was falling to see what newcomer was being whispered about among our custodians. There, on the farther bank of the pond, was a fisherman, unshouldering his cast-net. He looked innocently like a farmer, or long-river fisherman; and he proved to be acquainted with the craft he was assuming. But we had ample reason to know, from ensuing incidents of the day and of later days, that this was an experienced artist at the craft that had brought us to the pass we were experiencing. I watched, with no little interest, his activities in the role of fisherman.

Stepping to the brink of the pond, he dipped the net, both to wash it and to weight it by wetting, I presume. Then up on the bank again he gathered the folds of the net into his right hand and threw a lap of the meshes over his left shoulder. With a sweep of the arm, and a swing of the body he cast the thing so that it fell onto the surface of the pond, enclosing an almost flawless circle of water of about forty square feet of surface. The sinkers that bordered the edge of the net carried it down deftly to the bottom of the pool. The past-master then flipped the cord that kept contact with the apex of the net, and constantly twitching the net as he drew it in, he triumphantly drew in his harvest of water life. I was astonished at his haul. From the meshes of his fabric he tossed out a dozen fishes, big and little. The largest, it is true, was

less than a foot long. But they were plump, appetizing looking fish. At one place and another about the circumference of the pond, he plied his craft, until it seemed impossible there should remain any fish that had escaped his combing.

After a while, the fisherman discarded his net and sauntered into the house. After a short consultation with our guardians he called for me to join the conference.

"Our head man has asked me to come to see what you are willing to do, since you have refused to write for the ransom price asked," suggested the fisherman.

"What is the amount now, for which we are asked to write?" I asked.

"Just what the demand has been all along," was the reply, "one hundred thousand dollars and ten automatic revolvers."

I explained painstakingly that if arms and ammunition were required, there would be no possibility of settlement at all, for our Mission would never agree to deal in arms. We preach peace and good will, and to further the spread of arms would be contrary to the principles of our cause.

"Well, what about the money?"

"We three captives have agreed that we are willing to the payment only of what we can provide ourselves. I am in debt now, as I have already told my guardians here. Regarding the ladies, they are in about the same circumstances as myself as far as resources are concerned, except that I believe they have managed not to run into debt."

"How about your farms and property in America, can't you sell them?"

After learning that we were not barons and baronesses as far as property was concerned, the inquisitor desired to know whether we had no moneyed friends who would love us enough to buy our freedom to the tune of a hundred thousand dollars. Things got to looking pretty dismal insofar as our topic of conversation was concerned. I decided to give a little turn to the aspect if I could do so.

"We have three propositions to invite you to consider," I began.

"Let's have them," came the prompt reply.

"Save yourselves no end of trouble,"

I proposed as the first solution, "by letting us go scot-free. Thus you'll save yourselves from a nasty mix-up with the military; besides you'll save yourselves the expense and anxiety of keeping us for a long time."

"Haven't you something more substantial to offer than that?" was the response.

"As a second plan, we'll promise to get together a thousand dollars among the three of us, if you deliver us safe at Shenchow."

A subdued laugh, down in the fisherman's seat of humor, then he said, "And the third?"

"The ladies will pay you five hundred dollars for your trouble if you deliver them safe at Shenchow. You can hold me for what you think it's worth."

The fisherman remarked that he thought our hopes rather sanguine, but that he'd make a report at headquarters. We'd likely get some sort of an answer soon.

Impatience got the better of me next day, so I sent my card over to headquarters, asking for an interview with the head man. The missive bearer returned with my card and with a very much injured mien. He threw my card

at me and said, "The boss won't see you. He has given orders that if you don't write for the amounts stipulated, we shall have an execution. You'd better get the money; nothing else will do any good." That night we moved to another headquarters.

In our new retreat we were much more strictly guarded. The men began to use the most frightful and repulsive language. If they had been bold enough they surely would have made things very unpleasant for us. There was a practical joke they played on me, that I smiled at then, but I didn't have much heart for the smile.

None of us three captives had been eating very heartily. The rice was dry, without any tasty vegetables, and the *ku-gwa* and salt-vegetable that were served up didn't lend to making the repasts appetizing. But one morning, the day of our arrival at our third retreat, Hercules swaggered in with a treat all around. There was opium for the guardians, and a bit of back pay for each of them. He also brought along some pork for one of the men who was unwell, and there was a hunk of meat that was new to me. He said, "Today we shall have horse meat."

I only took the precaution to ask



SOLDIERS TODAY, BANDITS TOMORROW

These men and boys were a part of the company who escorted the released missionaries from Bandit Land (in the background) to Shenchow. According to reports this company joined the bandits later.

whether or not the animal was killed, or whether it had died.

"Oh, it was killed, all right," replied Hercules, "it bit at the boss, so he shot it on the spot."

The meat was chopped up into small shreds and cooked with peppers and bamboo. It really made a tempting dish.

I paid little attention to the witticisms that the bandits were bandying while we ate. They were having a hilarious time. Occasionally they asked me whether I could eat the horse meat. I replied that after so many meatless days, and with the dish so tastily prepared, I should be very ungrateful, indeed, if I did not appreciate the dish.

After supper, Hercules and Alexander shouldered their knives; rather they slung them across their backs, for these fellows carried their swords, two in a case, and the case was so arranged as to be slung over the back like the umbrella case of the Chinese farmer. They called to me, "*Da Han-dzi*, don't you want to go along? We are going to have some real sport tonight."

On my inquiry as to the nature of the sport, they replied, "We are going to kill a man."

"No, thanks," I rejoined, "that would be sorry sport for me. But why, pray, are you bound on that gruesome errand?"

"It must be done. We see we have found something you will eat at last. We must provide meat. There are no pigs or chickens to be had, we must butcher a farmer!"

"Your joke is very coarse," I ventured. "If you have no meat, that is small matter. When you have meat, we are glad to share it. Horse meat isn't so bad on occasion."

Then there was a round of uproarious laughter. "See, he says he likes it." Then to me, "What have you been eating but man meat? Horse meat is what we all call it. Now you just need to eat some man's liver and you can be one of us!"

I'm sure I turned pale, or my face may have flushed with anger. I could only think that they were playing a trick on me. I could not believe that they were cannibals. But I merely said: "Well,

save yourselves the trouble of procuring any more 'horse meat' for me! I shan't eat it even if you fetch it."

"But you have eaten it. Why stop now?" they gleefully threw at me.

"Ah, I ate what you placed before me, not questioning your consciences, and not suspicioning your treachery. While I regret that I ate of the dish, that can't be helped now. I assure you I shan't, knowingly, eat of your 'horse meat' any more!"

Many were the moments that my heart burned with shame, and my face flushed with anger at the insidious joke of the fellows. For I am convinced that it was a joke. The children in the home where we were being held said that a horse had been killed at the main camp. But it seems to be correct that the bandits occasionally speak of killing a man, as 'killing a horse.' Besides, in the last week of our imprisonment, when the ruffians knew that negotiations were being made for our release, they tried incessantly to eradicate the memory of the joke. Whenever any vegetable was brought with our rice, I would ask, "Is there any 'horse meat' or 'horse meat gravy' in this?"

Alexander or Silver would reply: "Da Han-dzi, don't always ask if there is horse meat in the food. Of course there isn't. Anyway, that was just horse meat. It wasn't man meat. Do you think we are cannibals? Why we're civilized men, like yourself. That talk was all a joke. We just wanted to scare you, and to see what you'd do."

The night after that one was a serious one, too. At least I interpreted its happenings in a serious way. Hercules, Villa and Sir Walter spent several hours at the main camp during the afternoon. About night-fall Villa and Sir Walter returned. They brought with them a pot of wine, and opium for those who smoked it, and they had some message or other that turned the whole complexion of the place. There was a lot of undertone consulting. There seemed to be considerable arguing. Finally, there was agreement; the fellows all seemed to give a sort of pledge. Then there was a forced, hollow laugh from all. They began to talk loudly, and to go about the preparations for consuming the

opium and wine that had been brought. The atmosphere seemed oppressive and unusual. The men did not talk to me as usual, but they were exceedingly careful to keep a strict watch on my corner of the room. Sir Walter was the one who seemed to be most talked to; a literal barrage of questions was directed to him. Of these I could not help catching such phrases as: "Do you think you can do it? Hadn't you better let Hercules have the job." "I'd get a gun, if I were you, you'd not have to get so close up." "You'd better get the knife sharpened up to a keen edge, you don't want to make more than one lick of it." "Even if we do have to do it, we don't want him to suffer; try to make it quick and sure." Sir Walter had an answer for each of these. There was no doubt but that whatever was to be done, he wanted to be the chief actor. His answers were very haughty and boastful. Except for moments of emotional outbursts, though, he seemed to be moody and oppressed. Sir Walter ate more opium that night than the others. After the others were all under cover and snoring, he kept standing in the doorway smoking interminable pellets of tobacco, and he seldom took his glance off my pile of covers. He, no doubt, thought me asleep, but my attention had been too much aroused by the conversation and events of the evening to permit me to sleep.

I can't help saying a word more about those pellets of tobacco. One might have thought that Sir Walter was working a factory machine, so regular were the movements with which he went about his smoking. He would take a pinch of tobacco scrap from his packet that lay open beside the improvised opium lamp which Walter had placed on the table at his elbow. With a vicious thrust his thumb pressed the pellet into the bamboo pipe. The pipe connected with his nervous mouth and the flickering light of the tea-oil light, there were three puffs of smoke, and a long sucking inhale, then a quick blow into the pipe sent the half-burned weed meteorizing off into the straw of his own or some other worthy's bed. He'd shift his position, rap the pipe on the door frame, and begin the operation

again. I doubt that he did this performance less than a score of times. Once or twice he roused the remonstrance of Old Silver on whose foot the tobacco embers had a knack of landing. I had found by this time in the experience of camp life that I need not be alarmed to see the smouldering tobacco balls fall on straw. They never started a blaze there.

After he had smoked up all his tobacco scraps, Sir Walter lighted the lantern, hung it where it threw a glare of light on me, blew out his little tea-oil flame, and moped over to his place in our line of slumberers. I saw his eyes were wet with tears. He was sniffing. Then I ventured to say: "Lao Djang, aren't you well tonight?"

"Yes, yes, I'm well enough. Haven't been so well all this week."

"Are you sad?" I ventured again.

"Yes, I'm sad. Don't talk to me!"

"Have you had orders from headquarters tonight?" I tried once more.

"Yes," he snapped, "orders came from headquarters this evening."

"Well, are you going to put me out of the way in the morning?"

Sir Walter just stared at me. After a minute or more, he kicked the cover off Alexander, ordering him to the watch, and he crawled under the covers. I wasn't satisfied to be led out at dawn to be made the target of whatever knife play might be intended, without having written a note to my family. The only paper we had was a small memo pad that Miss Koebbe happened to have had in a pocket when she came off the boat, and she had a fountain pen that we had refilled with ink rubbed up on a Chinese inkstone. So I asked whether I mightn't step over to the room where the ladies were retained to get the loan of those writing materials.

"What do you want those things for?" he asked.

"I'd like to write a letter to my wife."

I replied.

"What kind of a letter's that!" he snapped.

Sir Walter's answer gave me an inspiration.

Why not write a letter to the Station at Shenchow, asking for some more reasonable amount than the hundred thou-

said that we were ordered to write for? Unless we wrote for money, we could get no word through to our people. We had written several letters, but they were still in our hands. The bandits would not send them unless we wrote for their demands. The farmers would not attempt to carry them for us, for whenever we tried to induce anyone to favor us in that regard, the bandits intimidated him. I thought that if we should write for money, we might at least get a letter through to our friends. So I said to Sir Walter, "Lao Djang, if I send a letter asking for money, will that do any good?"

"Yes," was his quick reply, "do it."

"But I won't write for any guns."

"Just write for the money then."

"And I can't write for the amount the head man demands."

"How much will you write for?"

"Well, I'm willing to write to see whether we can borrow an amount within ten thousand," I offered.

"Good. Write that in the morning," came the cheerful reply.

Things seemed to lighten up a good bit after that. Sir Walter soon fell asleep. I knew it, by his snore. It sounded genuine. But he had not fallen asleep before he stirred up a couple of his fellows and sent them out into the night.

(To Be Continued in the November Issue)

"I AM VERY DIFFICULT TO LEARN ENGLISH"

THE above, or some similar form of which many a Chinese student might be heard to express his feelings at being obliged to spend a large part of his school time in mastering a foreign tongue. I wonder how it would seem to us to have to study algebra and chemistry in Chinese, or even in French or German!

In the past, great stress has been laid on the study of English in mission schools in China; and it seems to the writer that two outstanding reasons may be found for this.

In the first place, some missionaries, as well as other Occidentals, have had a mistaken idea of the great importance of our language and culture as being superior to those of the East simply because they are Western. Such an attitude has been harmful in several ways. Many Chinese students have imbibed this unfortunate idea, and have thought if they could acquire a smattering of English, that was all they needed in order to secure good positions at high salaries. Other students, perhaps somewhat more conscientious, have spent a great deal of time and care in preparation of their English work, to the neglect of the subjects taught in Chinese. This attitude, perhaps, was partly due to the reaction caused by the overthrow of the old educational system, and the fact that

students were seeking for something to take its place. And in some cases offense has been taken by students, and other people, that so much emphasis should be laid on the study of a language introduced into the country by the "foreign devils."

In the second place, however, there has been a real need for the study of English as a medium through which students might have access to other branches of learning. Until quite recently there have been practically no text-books, printed in Chinese, on such subjects as modern science, advanced mathematics, and the various social sciences. Even today there are many scientific terms that cannot be translated into Chinese, because the Chinese have no conception of the meanings that these terms convey, and hence have no words to express those meanings. In order, therefore, for a Chinese to secure the knowledge to be gained from a study of chemistry, physics, higher mathematics, economics, and so on, it has been necessary for him to first master English, and then to gain his information along these other lines from English text-books. And so long as this condition prevails, English must continue to occupy a prominent place in education in China.

Conditions now are undergoing a
(Continued on Third Cover Page)

HUPING BOYS WHO STAND OUT IN HIGH RELIEF AGAINST THE COMMUNISTIC, ANTI-CHRISTIAN MOVEMENT IN HUNAN

VI.

Li Hwei-Chien

The accompanying picture was surreptitiously taken just an hour or two before Hwei-chien effected an escape from the so-called "Students' Union" at Huping. That communist controlled group was "picketing" loyal students and preventing any intercourse between them and their teachers as well as trying to prevent their independent thought and action. In spite of the vigilance of these pickets, however, Hwei-chien and another noble fellow escaped to town. A squad of students from this "Union" followed them, discovered them, "arrested" them and brought them back to Huping, where they kept them as prisoners and tried to coerce them. But even under vile treatment they could not compel them to disown their allegiance to what they considered best in Huping.

Hwei-chien and his companion in these tribulations, both joined the "Preaching Band" after their final escape from these students, and as you might imagine, were zealous members of it.

On one occasion the Band were traveling by foot from Sintsiang to Matang. While resting at an inn, anti-Christian parties arrived and began inquisition. Hwei-chien was spokesman for the Band; and if he had acted as ordinary Chinese conduct prompted, he should have tried to cover the real activities and destination of the Band. But Hwei-chien had so learned his Bible and his Christianity as to tell the straightforward truth without fear of consequences. And so he frankly acknowledged the work of the Band, and truthfully gave their destination, even though there was every indication of its bringing down trouble upon them.

Another incident will show that Hwei-chien had learned scrupulous *honesty* as well. On a recent occasion, Hwei-chien had the distinction to be sent as a delegate to a Y. M. C. A. Conference, and as usual, money was given for traveling expenses. On his return, Hwei-chien handed in his expense account, which apparently was satisfactory.



LI HWEI-CHIEN

However, after several months, Hwei-chien himself became dissatisfied with his report. His conscience was troubling him over a matter of \$1.30 which he had come to feel was spent on his own account rather than on necessary expenses. He therefore came with restitution. Handing in a sealed envelope, he explained the situation and intimated that more than the amount in question would be found; "for," said he, "I must be punished for my mistake."

The Treasurer of the Church took the envelope, and when he opened it he found

it to contain \$10.00! Truly a heavy penalty for a struggling Chinese school-boy to impose upon himself! And what an exquisite sense of honesty!

After the break-up of Huping and the disbanding of the Preaching Band, Hwei-chien made his way to Nanking. The last word we had from him was that he was working on a short-course in agriculture in the University, and wondering how he could manage to continue next year.

VII

Meng Sin-tsuen

Meng Sin-tsuen is the "companion" referred to in the story of Li Hwei-chien. These two were not only fellow-students in Huping, but natives of the same county, students of our country primary schools, scholarship boys of the same year, and both outstanding Christians and "Volunteers."

I remember the day Sin-tsuen left Huping—with what emotion he came in to bid me good-bye. He slipped the "pickets" and came into my house. Sobbing, he grasped my hand for a farewell, and uttering the prayer, "God be with you till we meet again," he was gone as suddenly as he had come.

VIII

Li Chang-lin

Chang-lin was one of the Christian boys at Huping who stood out boldly against radical schemes. He was so outspoken in his opposition that the sponsors of the radical schemes set upon him and twice knocked him down in open meeting. But still he would have his say!

As indicated in the following quotation from a sympathetic schoolmate's letter, Chang-lin was forced to leave such an environment, and went to Linsiang, his home, for safety. But even there he was in danger of being followed and taken for "anti-revolutionary" crimes and punished.

This schoolmate, writing on his own behalf, says in quaint language: "It is a great danger that I come to see you. I know that the radicals are planning to seize us and are assisted by the Yochow District Party * * *. Mr. Djang's daughter, coming back from Girls' School today told us that Yochow District Party has passed an action in the meeting as this: 'They will first get soldiers to seize ten men, both teachers and students from Huping, and then go to Linsiang to cap-



STUDENT VOLUNTEERS OF HUPING, MAY, 1926.

Li Chang-lin in center of back row; Rev. and Mrs. John W. Owen and Rev. Edwin A. Beck, Advisors, in front row



STUDENT PREACHING BAND AT MATANG
Meng Sin-tseen, second from the right. Charts proclaim "The True God"

ture those who opposed and fled away from them when they were at school.' My friends Li Chang-lin and Hwang Feng-ho are the runners and opposers of their actions. They are also in danger * * *. The condition of China now likes the Reign of Terror in France."

Chang-lin was the leading member of the Huping Choir and the President of the "Student Volunteers" for the Province of Hunan.

EDWIN A. BECK.

Loveland, Col.

MIYAGI COLLEGE BAZAAR

A BAZAAR is an Oriental institution which thus far has defied all efforts at successful transplantation. To see a bazaar function effectively, one must go to its native haunts; and for this purpose Miyagi College is as good a place as any.

Last spring, the alumnae, teachers, and some other well-wishers of the College suddenly decided to hold a bazaar for the purpose of adding the proceeds to the Alumnae Hall Building Fund. Immediately, busy hands became busier in the making of children's dresses, cushion covers, and other needlework; an ice cream committee, a cake committee, a coffee committee, a sandwich committee, a peanut committee, and committees for selling specifically Japanese food were appointed; students solicited from their friends all kinds of flowers, which they

afterward sold to the guests; several stores from the city conducted booths where fruit, dry goods, and trinkets were sold, the alumnae receiving a certain percentage of the money realized; boosters with a musical complex got up a sprightly program for a concert, which was attended by 800 persons, none of whom had complimentary tickets.

The weather on May 28, the day of the bazaar, was such that one could not have found anywhere in the sky a cloud the size of a man's hand. Well, the crowds began to come, and they were jolly. What was especially laudable in the visitors was that they were wolfishly hungry. And the result of all this: Several hundred tired, but happy hustlers, an army of well-satisfied bazaar "fans," and Yen 1306 added to the building fund. Can you beat it? ALLEN K. FAUST.

FOR YOUNG PEOPLE

Alliene S. De Chant

A PRAYER

GRANT us the will to fashion as we
 feel,
 Grant us the strength to labor as we
 know;
 Grant us the purpose, ribbed and edged
 with steel,
 To strike the blow.

Knowledge we ask not—knowledge Thou
 hast lent;
 But, Lord, the will—there lies our bit-
 ter need.
 Give us to build above the deep intent
 The deed, the deed!
 —JOHN DRINKWATER.

Would you have the courage to combat the opium curse which a Christian nation put upon China? Chinese youth have that courage—"the purpose, ribbed and edged with steel, to strike the blow."

Would you, if you were a Chinese youth, have the "deep intent" to plan the transfer of Christian property and administration of Christian missions in China to the Chinese church? Chinese youth have that "deep intent"—they have more than that. They have it in them "to build ABOVE the deep intent the deed, the deed!"

Let us read, together, therefore, what our Nurse Miss A. Katherine Zierdt, of our Abounding Grace Hospital, Shen-chowfu, China, has to say about it all. And then let us pray together John Drinkwater's epigraph.

44 Peking Road,
 Shanghai, China,
 August 2, 1927.

Dear Miss De Chant:

Knowing that your work is amongst the youth of our Church, I thought it would not be amiss to write you of some of the constructive things young Christians of China are attempting.

In the midst of so much that is chaotic and destructive, it was refreshing to hear an educated young Chinese, in a lecture, outline an anti-opium campaign. The committee in charge has the backing of the Chinese church through the National Christian Council, but because of the recent anti-religious movement the church is keeping in the background.

All factions of the present government profess to be fighting to establish and maintain a government "of the people, for the people and by the people," as,

broadly speaking, Dr. Sun's three people's principles might be interpreted as meaning. The committee is now challenging these factions to uphold Dr. Sun's statement about opium, that opium must be eradicated before the country can achieve its national ambitions. The program requests the government to prohibit the planting of opium this year—to require the registration of all addicts, and asks for government monopoly of all opium in order to control that which is imported into China from other countries. When one considers that the country is still divided politically and that nation-wide registration has not been attempted in modern times, one realizes what difficulties are in the committee's pathway. Nevertheless, when national reconstruction begins, this committee will be on its feet and ready for action, with the enthusiasm and courage which only youth can put into an undertaking. At the present time eradication of opium seems as impressive as flying the Atlantic did five years ago.

Another earnest young Christian leader has outlined a plan for transferring the property and administration of Christian missions in China to the Chinese church. According to his statement, they no longer want us to do the administering for them. They want to do it themselves so they can feel it is their Church. The greatest obstacle to this second venture is that the Chinese church is too poor to begin to support the work. And so the youth of China is counting on the youth of America and European countries to continue the giving which their parents have been carrying on, but allowing the Chinese to administer the funds until their Church is self-supporting. Self-

governing, self-supporting and self-propagating is the slogan of the modern Christian movement in China.

Youth understands the enthusiasms, ambitions and aspirations of youth, unlimited by race and nationality; therefore

the youth of China will not lack for encouragement and support from the youth in America in this age of youth.

With prayers for rich blessing on your work,
Yours, as ever,

A. KATHARINE ZIERDT.

WHY! I NEVER THOUGHT OF THAT!

Statistics show that in America today there are about 11,000,000 rural boys and girls, aged 10 to 18, of whom approximately 6,000,000 are on the farms of the open country.

Our United States Department of Agriculture is vitally interested in these 11,000,000 youth, and so is each State Department. Our beloved Church, 70 per cent of which is rural, has even a deeper interest. And why? Out from many a rural home has come a pastor, a missionary, a pioneer in Kingdom service—youth unafraid of hard work, keen in intellect—youth very close to the heart of God.

Our United States Department of Agriculture, in its Miscellaneous Circular Number 77 (procurable, for 10 cents, from the Superintendent of Documents, Government Printing Office, Washington, D. C.) tells the aims and forward moves of Four H Club Work. More than 565,000 youth are already enrolled in about 41,000 Four H Clubs, the purpose of which is fourfold: (1) to improve rural farm and home practices and the social life of their own communities, (2) of showing the possibilities of rural life, (3) of aiding those who so desire to be-

come efficient farmers and home makers, and (4) teaching rural boys and girls how to make of themselves public-spirited, useful citizens and leaders in rural affairs.

Our Pennsylvania State College, in its Extension Circular Number 100, "Junior Extension or Club Work," also offers much. It preaches the gospel of better farming and better homes; and, through the medium of clubs such as pig-breeding, sheep-breeding, milk-testing, poultry management, potato, corn, market garden, farm woodland, farm accounting and the like, promotes educational activities that result in pure bred stock, good seed and the satisfying of that natural longing for the ownership of personal property.

Our Reformed Church, through her Country Life Department, Ralph S. Adams, superintendent (Office: Schaff Building, 1505 Race Street, Philadelphia) also has MUCH to offer. Why not, therefore, send for Four H Club Work and Agricultural Extension literature, and let our Superintendent Adams supply us, too?

And why? For self? For our community? Yes, but most of all for HIM, Whose work He bids us share!

DO YOU KNOW THAT

One person to every 212 in the United States is attending a college or university?

There are 3,000,000 lepers in the world and that the largest leper colony in the world is under the American flag? At Culion, an island, 200 miles south of Manila?

The World Youth Peace Conference will be held in Holland in August, 1928?

The income of all the Foreign Mission Boards of the United States is \$45,000,000, or \$1.68 for each Protestant Church member—less than 3¼ cents a week?

More than 10,000 rural communities in the United States have no religious activities?

"I enjoy reading THE OUTLOOK OF MISSIONS and am interested in the success of Christian Missions." MRS. MARY C. DOTTERER, Mill Hall, Pa.

CHILDREN'S CORNER

DON'T CRY

There! little girl, don't cry!

They have broken your doll, I know,
And your tea set blue, and your play-
house, too,

Are things of the long ago.
But childish troubles will soon pass by,
There! little girl, don't cry, don't cry.

—JAMES WHITCOMB RILEY.

Once in a great while, in Japan, girls named "Bamboo," "Chrysanthemum," "Little Miss Pine Tree" and "Silver" and "Spring-time," go to temples and hold a service for their broken dollies. They believe, those Japanese-doll mothers, that the spirit of their broken dollies will thus be comforted and no longer sad.

WHITE CHRYSANTHEMUMS

Chrysanthemums, pure white,
Are like moonbeams caught within
The frosted dew at night.

—Japanese Epigram.

October is the very month to talk about chrysanthemums. And Oh! Many are the things to know and remember about the chrysanthemums of Japan! The Japanese have names for chrysanthemums: "Star-like Flower," "Younger Brother of the Flowers," "Old Man's Flower." And the chrysanthemum is one of the "four gentlemen" flowers of Japan—the chrysanthemum, the plum, the bamboo and the orchid. Japanese folks raise about 800 kinds of chrysanthemums, in almost 300 different shades of color. And in October, 1902, in the Imperial Gardens at Tokyo, there was a



chrysanthemum plant with 1,272 blossoms, each two and a half inches across! The family of the Emperor has for its crest the sixteen-petalled chrysanthemum. (That crest is also found on Japanese postage stamps.) And in art the chrysanthemum and the fox are pictured together; oftentimes the chrysanthemum and the crane, even as our Sendai folks have for their emblem the bamboo and the sparrow.

—ALIENE S. DE CHANT.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of August

Synods	1926			1927			Increase	Decrease	
	Appt.	Special	Totals	Appt.	Specials	Totals			
Eastern	\$1,606.93	\$379.00	\$1,985.93	\$4,208.13	\$399.66	\$4,607.79	\$2,621.86	.....
Ohio	2,108.32	1,453.00	3,561.32	2,894.00	602.77	3,496.77	.....	\$64.55
Northwest	88.00	5.00	93.00	85.62	3.00	88.62	.....	4.38
Pittsburgh	1,115.12	69.28	1,184.40	1,791.97	50.00	1,841.97	657.57	.....
Potomac	1,956.01	214.01	2,170.02	1,086.62	69.11	1,155.73	.....	1,014.29
German of East...	38.83	70.00	108.83	250.00	.....	250.00	.....	141.17
Mid-West	75.00	140.55	215.55	1,327.49	.....	1,327.49	.....	1,111.94
W. M. S. G. S. ....	.....	2,043.53	2,043.53	.....	1,807.03	1,807.03	.....	236.50
Miscellaneous .....	.....	68.00	68.00	.....	2.00	2.00	.....	66.00
Bequests .....	.....	571.05	571.05	.....	50.00	50.00	.....	521.05
Totals	\$6,988.21	\$5,013.42	\$12,001.63	\$11,643.83	\$2,983.57	\$14,627.40	\$4,532.54	\$1,906.77	
Net Increase.....							\$2,625.77		

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

EDITORIAL

Dr. T. H. P. Sailer, author of "Mission Study Class Leader" and "The Moslem World," this month observes the 25th anniversary of his work as Educational Secretary, Board of Foreign Missions Presbyterian Church, U. S. A. Doctor Sailer has written many articles and pamphlets on missionary and religious education, and up to this year has given one or more courses for missionaries, candidates and foreign students at Teachers College. Doctor Sailer has two children on the mission field. Both of them are in China.

Blowing Rock Mountain has deep-rooted memories for large numbers of Reformed Church members. Southern friends have made it possible for Northern co-workers to look from the mountain's majestic outlook over the almost never-ending ranges and peaks of the Appalachian chain—great, outstanding days are those spent on "Blowing Rock."

After the strenuous ascent of the five thousand feet, we are hardly prepared for the thriving village on its crown. We well recall two of the village churches, both so beautiful in architectural design that they seem to have "just grown" into their natural environment.

Lying before us is a picture of the new church. From the picture we have the same impression—that it belongs to the mountain. This is St. Mark's Lutheran Church, made possible through the continued interest of the Woman's Missionary Society of the United Lutheran Church. Miss Amelia Kemp, Executive Secretary, made the principal address at the dedicatory service, June 5th.

Those who read "Individual and Group Responsibility for Better Motion Pic-

tures," by George Reid Andrews, will be sure to ask: "Who is Mr. Andrews?"

Professor Andrews is the chairman of the Drama Committee of the Federal Council of Churches and has made exhaustive study of conditions for the benefit of the rather recently organized Church and Drama Association. Speaking before a group of Church women at St. Louis recently, Professor Andrews said: "There are two reasons why the Church hesitates to take action regarding the Motion Picture problem: (1) The sudden growth of the industry, and (2) Its gigantic scope. The big centers of population determine the success of a picture, and it is in the big centers that the Churches are organized. The Church must concern itself with the kind of pictures its children see." He stated that on September 1st, the Federal Council would issue a bulletin listing the really worth-while plays and motion pictures which deserve the support of the Church people.

THE PRAYER CALENDAR

The Thank Offering gifts of the Woman's Missionary Society and the Girls' Missionary Guild made possible the splendid dormitory for girls at Catawba College, a picture of which you will find on the November page of the Calendar.

Miss Mary Marguritte Levens, when a first-year student living in Zartman Hall, wrote the prayer which appears on the page with the picture. Miss Levens, whose home is near Greensboro, North Carolina, is endeavoring to prepare herself for Christian service.

AMONG THE WORKERS

TO catch a glimpse through the "Chautauqua Daily" of life and events at Chautauqua, N. Y., during Home Mission Week starts our imagination along wide horizons. Music Week and Recognition Week ran parallel with The Home Missions Institute. We admit the value of the setting.

In the absence of Mrs. John Ferguson, chairman of Chautauqua Committee, Council of Women for Home Missions, Mrs. May Leonard Woodruff, a member of the committee, had charge of the Institute. The "Chautauqua Daily" of August 17, among many interesting events, gives an account of the Home Missions Institute Reception for missionaries and institute leaders, at the Hotel Athenaeum. Miss Elizabeth Zimmerman, our denominational representative appointed by the W. M. S. G. S., had general charge of the affair. . . .

"Several hundred guests passed down the receiving line to meet Mrs. D. E. Waid, Miss Maude Bradley, Mrs. Herbert H. Munsey, Mrs. May Leonard Woodruff, Miss Elizabeth Zimmerman and Dr. George Reid Andrews."

The Institute registration reached 1200. Members of the Reformed Church in attendance numbered 29 during Home Mission Institute and 19 during Foreign Missions Week.

Mrs. L. P. Back, Sauk City, Wis., Secretary of the Central West, writes: "It makes one's heart rejoice to spend a few hours in Christian fellowship among friends. This the writer had occasion to experience when she accepted the invitation of the W. M. S. New Glarus, to an open-air birthday party for the benefit of the Indian School at Neillville. In God's quiet, out-of-doors, among beautiful trees, the place selected proved ideal for the party. Guests numbering about 110 were comfortably seated on the lawn.

The program opened with a song, followed by Scripture reading by the president and prayer by Rev. R. Rettig. Six little people, dressed to represent different nations, spoke little verses. This was followed by the pageant "Hiawatha." The trees and flowers made an appro-

priate setting; the parts were well rendered. As the representative of the W. M. S. G. S. on the Indian Board, the writer naturally had a place on the program. She took the opportunity to give the yearly report of the Indian School as it had been presented by the Superintendent, Mr. Ben J. Stucki.

The society had sent out invitations representing Indian wigwams to which little cloth bags had been attached. While Reverend and Mrs. Rettig sang a duet, the invitations were gathered. The bags bore coin equivalent to the age of the person, in some instances more. The program was followed by a social hour. Refreshments consisted of watermelon and popcorn.

The party was novel and unique. The idea would be a fine pattern for other societies.

The Synods urge all congregations to have some societies raise money toward defraying the heavy debt on the Indian School, and New Glarus was one of the first societies to respond to the request. The proceeds of the party were about \$40.



Left to right: Mrs. Harris C. Arnold (Helen Trescher), Miss Carrie M. Kerschner, Miss Greta P. Hinkle

CLOSING DAY OF THE INDIAN MISSION SCHOOL AT
NEILLSVILLE, WISCONSIN

Rev. John Mohr

THE first time the writer heard anything of the Indians of America was many years ago while studying an old geography in the public schools of the old Fatherland. Later on, father gave us a book on the Indians for a birthday present. It was a highly colored thing containing stories, more fiction than truth, describing the battles of the first white settlers with the Redskins. Some of the gruesome scenes pictured in that book still linger in our memory. Little did we dream then that some day we should set foot on the soil on which the Red Man still lives and not only see him but worship with him our Heavenly Father.

We have always been greatly interested in the mission work among our Winnebagoes. Still fresh in memory are the stirring sermons our beloved aged Missionary J. Stucki preached some years ago in the little prairie church in Iowa. Speaking at the annual German "Missionsfest," how he did plead for his red friends so much abused by the white man. It was the Indian children especially for whom he pleaded. His hope and dream to see a boarding school erected for these children has come true. It took many years of patient waiting, but the school is there. And now we wish to report a few of the impressions received while on a visit to the school on the last Sunday of the school year.

We were present at the afternoon service when several young Indians were received into full church membership. Rev. T. W. Hoernemann, of Lima, Ohio, was the principal speaker. The secretary of the Home Mission Department of the Northwest, Dr. T. P. Bolliger, was also present. It is rather hard to describe the feelings and emotions I experienced when attending this never-to-be-forgotten service. Here were the seventy children assembled in the large schoolroom which had been converted into a modest chapel. Communion table and pulpit had been draped in white. The section nearest the speakers was occupied by the children, ranging in ages from six to sixteen.

And what a sight they were, so unlike from what I had always pictured them in my mind. Clean and dressed very modestly, they faced the speakers, the little tots sitting on small chairs in the front rows. There was no giggling and distressing noises so often the despair of preachers. Rarely did they turn or even move. In the background, one noticed the parents of the children, Indian fathers and mothers, some of them Christians, most of them still heathen. A few Indian women with babies clinging to them could be seen standing in the doorway curiously looking on while every one is reverently quiet waiting for the service to begin. The superintendent of the school, Mr. Ben Stucki, son of the aged Missionary Stucki, affectionately called "Mr. Ben," raises his hand. The children rise and sing "Thy Kingdom Come." Books are not necessary. They have memorized all the hymns. The simple service followed the usual Reformed order, but somehow it was the songs and anthems which particularly gripped us. Here we saw some of the fruits of faithful religious teaching and training. The two speakers, the Rev. Hoernemann and Dr. Bolliger in a simple manner, using the picture language, spoke of "The Jesus Way and the Jesus Life." Afterwards, both brethren confessed that it was not so easy to address such an assembly. To speak to Indian children one must come down from the high horse of oratory and pulpit fireworks and must clothe his thoughts in the simplest of words and sentences. Baptism and confirmation of the three young Indians was conducted by the venerable Missionary Stucki whose questions were answered in a clear and loud voice as was the confession of faith. After baptism and confirmation of the two boys and one girl, the Lord's Supper was celebrated. The writer had the privilege of helping to administer the sacred elements. Reverently these Christian Indians came to the Lord's table and with them the teachers and other workers of the school. Here was no color line. All were as one in

Christ. Little did we dream in our boyhood days that sometime we should celebrate Holy Communion with the Red Men of North America.

Indelibly impressed upon the writer's heart is that wonderful quietness and reverence which was manifested throughout the whole long service. We shall always treasure it as one of our finest experiences. Later, at the supper table in the dining hall, we could again see what orderliness reigned in this school. Surely Mister Ben knows how to train these seventy Indian boys and girls that are sent to him from the woods every fall. I often since wondered how white children brought up in homes, nominally at least Christian, would have behaved under similar circumstances.

The office of Superintendent Stucki is a miniature hospital. Like the Good Samaritan, he and his helpers must often pour the healing "oil and wine" on wounds and boils and all manner of sores and bruises.

Dear Reader of the *OUTLOOK*, are you aware of the fact that the Reformed Church is doing a wonderful work among these neglected and long-suffering people? For over forty years our aged Missionary, J. Stucki, has labored among these people. Little was known of his work by the church at large. Small and meager has been the support he received from the Church. Only in recent years have our Reformed people been sufficiently aroused to erect the Indian School at Neillsville, Wis. Here the seventy children are trained for citizenship and above all in the religion of Jesus the Savior of mankind. Modest as is all of our missionary work in the great Northwest, this school has accomplished much. Faithfully, the teachers and other helpers have labored. Some of them have returned year after year to work with the children of the Red Man. There may be better positions and more pay in similar purely secular work, but they have chosen this work. Why? The love of Christ constrains them. Again I think of the senior Missionary, J. Stucki, of Black River Falls, Wis. There he lives with his good wife, also aged in the service of the Lord, having played the Good Samaritan for all these long years. What is so attractive in a

lonely, sandy stretch of almost worthless land among the jack pines? Again we ask the question, Why? Answer: "The love of Christ constraineth us." And what can *we* do for the Indians, the non-Christians within our own land? I have an answer for you.

1. Wipe out the debt that still rests on our school at Neillsville.

2. Help toward getting larger quarters, the most pressing need being a girls' dormitory. Many children must be sent home each year for lack of room.

3. Inform others about the noble work done so modestly.

4. More fervent prayers that these Indian children may be won for Christ, the children's Friend.

5. Not only "left overs" and fragments of our missionary offerings but larger and more generous sums.

Before we returned to our pastorate at Stratford on the never-to-be-forgotten day, we noticed the dilapidated Fords on the campus of the Indian school. The Indian fathers and mothers were there to take back the Indian children to their homes. School had closed. Next fall they will again return. In the meantime, will the new converts endure the temptations and the ridicule, so often the case, of the non-Christians in their old home surroundings? What will be the influence of these seventy children which have been in a distinctively Christian school from early fall till spring? Will those who were received into the Church of Christ fall by the wayside and will the others forget what they have learned about Jesus? These and similar thoughts went through the writer's mind. But we remember that God has said in His unfailing Word: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And so these Indian children will undoubtedly be messengers of the King when they come home, telling of the Jesus Way and the Jesus Life of which Brother Hoernemann spoke so earnestly that afternoon. These were my impressions when I left the Indian School, as the sun was sinking in the west. Stratford, Wis.

INDIVIDUAL AND GROUP RESPONSIBILITY FOR BETTER MOTION PICTURES

(FOR USE WITH DECEMBER PROGRAM)

HAS the motion picture come to stay? Consider its multiple appeal. First of all, there is the picture. A picture is worth ten thousand words. The first written symbols were pictures. The race has loved pictures. The motion picture tells a story. Young and old of every generation have heard eagerly the teller of stories, however crude and simple. The motion picture is a play. From the days of primitive man the dramatic instinct has been employed to tell the story of sacrificial love and heroic deed. The picture, the story, the play, have in their own way made their perennial appeal, and the cinema employs them all at one and the same time. The photoplay is the pictured, acted story capable of exquisite beauty and spiritual power. Far places are brought nigh, and strange people become familiar friends. Such is the movie, and in some form it will undoubtedly remain.

That the cinema may be a power for good, to build and not to destroy, should be the vital concern of every lover of his country and mankind. The motion picture lends itself to things high or low according to the desires and purposes of producers and patrons. I am writing for the columns of a religious periodical and for Christian women. My subject is individual and group responsibility for better motion pictures. Let me direct my message, therefore, to Church women.

What responsibility has the individual Church woman for better pictures? What responsibility has she for the physical health of her community? What responsibility has she for the schools of her community? For proper playgrounds? For clean city government? For any condition which affects the lives and characters of her children and her neighbors' children? As these questions are answered, so will answer be given to the question of motion pictures. No woman, whether within or without the Church, can afford to be indifferent to the problem of better pictures. If she is a Church

member, the greater the responsibility. But why should Church members concern themselves with pictures, perhaps someone will ask. If for no other reason, because the children of the Church go to motion pictures. Moreover, are we not beginning to see that the primary function of the Church is to permeate every department of life, with the mind and spirit of Christ. We are saying that industrial, international and inter-racial affairs shall come increasingly under the dominance and control of the moral and religious forces for which the Church stands. What about plays and pictures which affect so vitally the attitudes and ideals of our growing Youth? I have heard the women of missionary societies denounce in no uncertain terms—and justly—the sort of films sent to India, Africa and China, but the same women seem to be utterly careless of the picture situation in their own towns. They have even argued that the theatre is no concern of the Church. But such persons are few and far between.

I am sure that everyone who reads these words will agree to what is said and will be ready to act to improve conditions if only she knows how and where to take hold. This brings us to the group responsibility for better pictures. The individual working alone can do little to change the situation one way or the other. To affect matters appreciably Church women must work together. But local activities are not enough. One town or city does not determine the success or failure of a picture. Just here has been the weakness of efforts in the past by groups outside the Church. They have been too few and widely scattered to count in the country as a whole. There must be local activity; at the same time national alignments to make efforts count and affect pictures at the source of production. The Church provides the readiest machinery for the purpose. All that is needed is a realization of the problem and opportunity, and then the inclusion

of a Department of the Drama in every organization of Church women throughout America. Already groups of Church women are realizing the need and appointing such committees. At the recent interdenominational meeting of Church women in St. Louis the Findings Committee reported as follows:

"Inasmuch as the Drama, both the spoken and the silent, influences powerfully the ideals and conduct of our people, especially our youth, it is the sense of this conference that this matter is of vital concern to our Church women; and since it is essential that there should be a point of contact with a national organization which is in close touch with the producers, we therefore request that the Joint Committee on Women's Church and Missionary Federations shall include in its program a department on the Church and Drama, and would recommend that a committee be appointed on the Church and Drama in all Interdenominational groups of Church women, such committees to co-operate with the Committee on Church and Drama of the Federal Council through the Joint Committee on Woman's Church and Missionary Federation."

This is a big step in the right direction. Once the Church women take the field of the Drama as one of their major opportunities and obligations, the output of pictures will steadily improve, *provided* constructive measures are employed. Here a word of caution should be spoken. It is not enough to condemn bad pictures. Good pictures should be supported. There are many difficulties in the way. For example, the vicious practice of spoiling a good picture to which we send our children by showing along with the good one several bad ones. This serious problem is now receiving public attention, and without doubt will be remedied.

The one thing needed is to make a place for the Drama in our Church work and undertake the work in earnest. Let us make the play and picture shows of our communities wholesome institutions of instruction and entertainment, to which we can point with pride and to which we can permit our children to go as readily as to the school and the library. The Drama Committee of the Federal Council of the Churches of Christ in America, which I am privileged to represent, stands ready to do what it can to bring about concerted action for the cause of worth-while plays and pictures.

GEORGE REID ANDREWS.

MONTHLY QUIZ

1. *What appropriate pageant was given for the benefit of the Indian School? Where was it given?*
2. *What man, connected with mission study, observes an anniversary? What anniversary is it?*
3. *Where did Stanley High find the real India—the India where the missionary serves?*
4. *Where does Richard Winter attend kindergarten?*
5. *A motion picture is valued equal to how many words?*
6. *The shelving of a law in Japan has given missionaries new courage. What was the law?*
7. *Our attention is called to what two things in the November page of the Prayer Calendar?*
8. *Name a channel through which motion pictures can be improved?*
9. *The article relating to motion pictures is written by what specialist?*
10. *Who is our new Girls' Guild Secretary?*

Thank Offering month is just ahead. The season opens the day following October 31.

OPEN-MINDED

STANLEY HIGH, author of "The Revolt of Youth" and well-known for his sympathy with national aspirations within and without the Church, writes in the *Christian Advocate* of August 4th of his experience in India on his recent journey round the world:

"There is more than one India . . . I landed in Bombay with an itinerary rather well mapped out. An Indian student helped me to map it. The student had shared with me his indignation at the degrading presentation which India had received at the hands of a missionary address he had just heard. I was as indignant as he. So we talked together about an itinerary—about the 'other India' which I should see.

"If you want to know India,' he said, 'divide your time—exclusive of the necessary side trips—between Gandhi's Ashram at Ahmedabad and Tagore's school at Shantanekatan.'

After interviews in Bombay with distinguished members of Municipal and Provincial Councils, Indian editors, bankers, merchants, Mr. High met an Indian of whom he writes:

"It was an Indian who overturned my fruit wagon.

"This man—an Oxford B.A.—has not done much in politics. But with an increasing minority of Indians who have given themselves to social service, he is known and loved for his good works wherever, in the cities of India, men, women and little children are ground-out in the wheels of modern industry.

"What and whom have you been seeing?" he asked me when I appeared at his office for an interview.

"I told him in some detail and with some satisfaction. He laughed.

"When will you start in on India?" he asked.

"What do you mean?"

"Simply this: that you won't find India in Bombay or Calcutta or Madras, or even at Ahmedabad and Shantanekatan. India doesn't speak English or wear shoes, and isn't met up with over the tea at four. India of the future—the distant future—may be there. But if you are interested in the India of the present, with whom you and I in our lifetime will be concerned, get off the asphalt and onto the country roads. The real India—and a vastly different place it is—is in the villages where a mere ninety-one of every hundred Indians live.'

"In the end I took his advice and remade my schedule. Gandhi's Ashram and Tagore's school remained on it, but they were included as side trips. The regular route lay through the small communities, the smaller the better. Under the guidance of Indians and with their interpretation I have learned many things about the other ninety-one per cent. And most of all I have learned how wide and deep is the gulf that extends between them and their life, their India and the India of the drawing rooms and student hostels of Bombay.

"I came to India fed up with the intolerance of Christianity. I did not believe in the sentiments of many of our missionary messages and in the expressions of many of our missionary hymns. But away from the wide porticoes and quiet classrooms of India's *nine* per cent I have seen another India—not talked of over the tea. It is in this India that the missionary serves. His message—since it involves unpleasant facts and more unpleasant responsibilities—may sound intolerant to New Intelligentsia. But it is a ministry of hope to the ninety-one per cent of India's population who live beyond the asphalt where, heavy with ancient fears, the heathen in their blindness bow down to wood and stone."

Last year two classes in Ohio gave the largest Thank Offerings: East Ohio and Northeast Ohio. Philadelphia and Southwest Ohio were third and fourth, with Philadelphia less than \$75 ahead of Southwest Ohio.

JAPANESE PEERS AND CHRISTIANITY

MISSIONARIES in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers.

"Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a most remarkable way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers."

One of the leading Japanese papers

said in connection with the defeat of the bill: "Among the factors which impressed them (the Peers) was the extent of the indirect influence of Christianity among the people of this country. . . . The Christians are numerically a small body, but for every family that numbers professed Christians among its members there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any stop that would hamper the liberty that Christians value. . . . The episode effectively illustrates the general sympathy of the people of Japan, and their legislature, with the Christian movement . . . and the power of a vigorous and educated minority to influence the courses of government."

FRIENDSHIP ADVENTURES

WITH a "where's my sandwich?" and an "itte mairimasu" to the cook, and a good-bye to mother, Richard dashes from home to the kindergarten, half a block up the street, each morning.

At the door, shoes must be taken off and indoor slippers donned, as well as greetings exchanged with the other "students." Some of them say "O-hayo gozaimasu" and others "Goode morning"—but it means the same in either language, and the accompanying bow and smile prove that it is a sincere greeting.

There is time for a few ups and downs on the sliding-board before some lucky child gets to ring the bell. The children come running from everywhere to find their places in the line—the tallest ones first with the shortest ones bringing up the rear. With chairs in hands, they quickly get ready for the circle and their opening worship period. With what gusto they sing and what twitching there is in little eyes too tightly closed during the prayer!

With games, stories, and hand-work, the morning passes quickly. What attractive things take shape at the direction of the teachers! Perhaps it is a mat woven from colored paper, a crayon drawing,

or a folded paper church and organ that is made and carefully preserved to take home to proud parents.

And then it is lunch-time—the best time of all—when the children gather about the tables to eat their cold rice or sandwiches. But before a bite can be tasted, hands are folded and heads are bowed while a "thank-you" hymn is sung and grace is said. It is here that many of the children for the first time learn to thank God for their daily food.

More games follow, and then the farewell circle is formed. Each child sings "Good-bye" and, standing in front of the teacher, makes a bow to the next child, who stands bowing before him, until each one has bowed and then been bowed to.

But in polite Japan there must be more "goode-byes" at the door as the children leave, especially to our one foreigner, for Richard is that. He rather enjoys the distinction and they like to have him with them. When he was ill for a couple of weeks, the children were very anxious to have him return, for they told Mrs. Schneder: "We have so much better time when Richard is here."

Though warned that this adventure in international friendship wouldn't work, it seems to be a success. The children love each other and play together beautifully. The parents seem to be glad that a missionary child goes to their kindergarten. A friendly relationship is established. One day Richard and I passed one of the kin-

dergarten boys and his mother. The children shouted greetings in both languages, and the other mother, whom I had never seen before, smiled and bowed to me. And so friendships are formed and acquaintanceships made, through the kindergarten!

Sendai, Japan. ANNETTA H. WINTER.

OUR FAMILY CIRCLE

THE increase in any Family Circle is usually heralded with joy and satisfaction, and the enlargement of our Mission Family Circle in Japan has been no exception to this rule, the only regret being the distressing cause of this sudden and unexpected increase; namely, the unfavorable conditions in China. The situation in Hunan Province had become acute directly in the vicinity of our Mission work there, and this became the immediate reason for welcoming into our midst our China co-workers: Mrs. Annetta Winter and Richard; Rev. and Mrs. Dobbs Ehlman; Rev. and Mrs. H. George Snyder; Miss Bailey and Miss Henneberger.

Our April Mission meeting gave us an opportune time to extend a cordial welcome to these friends, some of whom will

remain permanently in the Japan work, and others, temporarily. We should like to add that the arrival of Mr. and Mrs. Ehlman gave us the unusual pleasure of receiving into our group, a bride and a bridegroom. Mrs. Ehlman (nee Miss Detweiler) was married to Rev. Dobbs Ehlman in the home of Dr. and Mrs. H. K. Miller, Tokyo. Mr. and Mrs. Ehlman are now studying in the Language School, Tokyo.

An invitation to visit us in Japan was sent also to the Misses Traub, Zierdt, Sellemeyer, and to Mr. Heffelfinger, who are now living in Shanghai. A reply came from these friends saying that for the present, they would remain in Shanghai, but would keep our invitation "in reserve."



RICHARD WINTER WITH KINDERGARTEN FRIENDS IN SENDAI, JAPAN

"So much" for the *increase* in our Family Circle, but I must mention also the decrease caused this summer by the return to America of Dr. and Mrs. Zaugg; the Misses Suess and Bolliger; Rev. and Mrs. Nace; Rev. and Mrs.

Nugent; Mr. and Mrs. George Noss. It is far from a pleasure to say farewell to these friends, but we wish them God-speed in all their plans and undertakings, and a return to us in due time.

M. F.

STEWARDSHIP DEPARTMENT

Mrs. John Lentz, Secretary

What Do You Read?

It is most interesting to sit in a library and watch women as they come to select a book. There are those who invariably make a straight line for the shelf marked "latest fiction." After looking over the titles and glancing through the tables of contents, a selection is made. Should there be nothing to suit the fancy here, you will see them go to the older fiction, and perhaps leave in disgust if nothing of special interest is found. Our librarians tell us that the great majority of subscribers to our libraries are fiction readers only. They never ask for or read anything else. All the wonderful books of poetry, essays, biography, science and travel might as well not have been written so far as they are concerned. What a pity to shut themselves away from the finest and best for the trivial and mediocre! We often wonder why this is so? Are we devoting too much time to "literature of information" and pastime rather than to "literature of power" and inspiration?

What Are You Reading?

You women and girls, members of our W. M. S. and G. M. G.—stop—think for a moment—what are you reading? There is much before us that should never have been written, much less printed. We

hope you are not wasting your time on such reading matter. By all means read for information and pleasure, but do not stop there. Decide that this winter you will read something that will broaden your outlook on life and inspire you to better living—more Christ-like living. Join the thousands of women in our missionary organizations who are going to read and study "Stewardship in the Life of Youth" (Williamson and Wallace). The book is especially addressed to young people, but has a vital message for all ages. We recommend it to you for reading groups and study classes.

Stewardship packet, number five is ready for distribution at 15c each. Order from headquarters. Local secretaries should purchase one packet for approximately every twelve members.

In order that our secretaries may have a definite goal to attain during this year 1927-28, we have set up the following standard:

1. 25% of your members read stewardship packet number 5.
2. 10% of your members sign tith cards.
3. At least three essays written by your young people in the Stewardship Essay Contest.
4. Either a study class or reading circle sponsored by every W. M. S

WORSHIP PERIOD

(For December Program)

"I"

"I . . . came that they may have life, and may have it more abundantly." John 10:10.

Call to Worship: Am I my brother's keeper?

Response: "Thou shalt love thy neighbor as thyself."

Meditation: The theme for our medita-

tion and study is "The Influence of Pictures." Have you ever stopped to consider what an influence upon your life beautiful pictures have had? We judge our youth by the pictures we see on the walls of their rooms. Our emotions are stirred by the magnificent pictures which nature fashions the

(Continued on Third Cover Page)

Literature Chat

CARRIE M. KERSCHNER

Reminders: Remembering that the Worship Period is published monthly in this magazine and that the Acrostic should now have grown to "CHRI". Can you imagine a month of the year better suited to a study of "Pictures" than December? October is not a bit too early for the "Discussion" mentioned on page 11 of Program Helps (15c). As you tell the story of "How the Artist Forgot Four Colors," would you not like to suggest to the W. M. S. that they purchase a copy of Harold Copping's "The Hope of the World," have it framed and give it as a Christmas gift to the Primary Sunday School? In colors it is priced at 60c, and in sepia, 35c. "They Love Him Too," 10c, is a leaflet containing six stories to tell about this very same picture! Since "A thousand words are not equal to one look," how would you like to use a stereopticon lecture for your Thank Offering Service in November? For detailed information write to the Department of Missionary Education, 417 Schaff Bldg., 1505 Race St., Philadelphia.

Thank Offering Packets containing all the new material, including two plays, sell for 30c. Not all societies used "Thankfulness Leads—Where," 10c, a splendid whole evening program, with play, for your Thank Offering service. The service, "Let Us Give Thanks," is priced at 3 cents each, \$1.00 per 50, \$1.50 per 100. The Supplement to this service, containing hints for talks and addresses, accompanies each order of a dozen copies or more. Extra copies, 5 cents each. "Mission Band Thank Offering Service" for the boys and girls, a one-page service with an interesting supplement, is 5 cents, 15 cents per dozen, \$1.00 per 100. A copy of this supplement is free with each order for services. Extra copies, 5 cents each. Thank-Offering Plays for W. M. S. and G. M. G. are "That Pill Box," 15c

each, 2 for 25c, and "That Woman," 10c each, 6 for 50c. All these and the older plays are listed in the new Catalog.

Here's another Packet to add to the list of helps for departmental secretaries; one for the Life Member and Member in Memoriam department, which contains these leaflets, List of Members, Instructions for Secretaries, As Long as the World Shall Stand, An Opportunity for Service, For Educational Purposes, The Most Wonderful Society, and the playlet, "Witnessing Widely," and an "In Memoriam Service," all for 10c. We are prepared to be swamped with orders.

Notice to purchasers of G. M. G. Packets: The leaflet entitled "International House," for use with the June, 1928, program, is missing from the Packet. Instead of a leaflet this material will appear in the April, 1928, issue of THE OUTLOOK OF MISSIONS.

Of course, you will soon be making up your Christmas list and will be glad to learn of some of the missionary gift books. We always list first the attractive Pocket League Testaments priced at 35c, 50c, \$1.00, \$1.25, \$1.75 and \$2.25; then the Baby Book Series at 40c each (6 in the set); Nursery Series (4 in the set, 60c each); Birthday Book of Balu, 80c; Picture Games, 40c each; Everyland Children Books, "Taro and Ume" and "Just Like You," 25c each; board covers, 50c each. A subscription to the "Kit" magazine (\$1.00), which is all supplemental material for "Handy," \$2.50, the popular book for "Church-Centered Recreation," will make a most acceptable gift for a young woman or a man. Consult the new catalog for other suggestions.

Think on these things and on the fact that those residing in the area of the Philadelphia Depository shall order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Cleveland Depository order from the Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

In 1926, the total Thank Offering was \$56,790.

Girls' Missionary Guild

A NEW SECRETARY

We take pleasure in announcing that Miss Ruth Heinmiller, of Lafayette, Ind., has accepted the secretaryship of the Girls' Missionary Guilds and Mission Bands. She assumed her work early in September with her office in the Cleveland Headquarters. A more detailed announcement will appear in the next issue of THE OUTLOOK OF MISSIONS.

For Chapter III, Mrs. Fischer has written a monologue which may be used with the January program, preferably before the study of the chapter. Since Thelma is looking over the book as she talks, it is not necessary for her to memorize the whole monologue. If she is quite familiar with what she is to say and has sheets concealed within the pages of her book, the rendition will be satisfactory, and with the right sort of girl presenting this material it will prove a most helpful and instructive number.

THELMA'S CHAPTER

A Monologue

Thelma is lying on a couch with a small table beside her. If a couch is not available, use a large easy chair. A copy of "New Paths for Old Purposes," some paper, and pencils are lying on the table. Thelma has both hands folded under her head. She yawns and stretches luxuriously.

Oh, but it's good to have a little chance to rest! I didn't get much sleep last night, that's certain. It was late enough when I got in, but I couldn't help it. Hazel didn't serve refreshments till nearly midnight. I surely would like to take a nap. I believe I will. It's Friday, no school till Monday! If ever I have time it ought to be Friday afternoon.

She turns over, closes her eyes and takes a deep breath. There is a moment's pause. Thelma turns on her back again.

Oh, I just dare not go to sleep. I simply *have* to read that missionary chap-

ter and make an outline of it. Why on earth did Marion give me the whole chapter? I can't study it tomorrow. I want to go shopping in the morning and there are all my lessons, and Monday evening is the meeting. That would leave only this afternoon or Sunday. And Sunday? Sunday is always the busiest day in the week for me. No time to review a chapter on Sunday! Well, I guess I'll have to get busy.

She picks up the book and opens it to the third chapter.

That introduction sounds quite romantic. I wish I could travel in the East some day and go to such big international meetings. That would be more interesting by a whole lot than an old G. M. G. meeting with the girls you have always known, who are just as ignorant as you are yourself. (*She reads on.*) But dear, dear! This next is terrible! Such awful child-labor! And not only in the Orient. Why, this says it is right here in our own country, too! I'll have to get up and make notes of this.

She rises and pulls a chair to the table. Occasionally as she goes on reading and talking, she jots down a line or two.

I had better write down the chapter heading first, so they'll know what it's all about when I get up to talk—"Christian Missions and Modern Industry"—hmm-mm, that was the new frontier of missions we learned about in the last chapter. Well, that frontier surely seems to extend into this country. United States Senators know it, too; one of them talked about it at the big meeting the author attended. Oh, oh, oh! Why . . . why Father help us to help those children! (*Looks up as she says this.*) Every time I read about a greater spread of tuberculosis it just make me heartsick! That's true, it's an "economic waste, a social crime, a political menace" when children get no chance for a sound physical development and a good education. But how many of us that have every chance in the world appreciate it? I certainly don't seem to, or else I would not have kicked at the task of reviewing this chapter. If we over here do not take care of our own children, it is no wonder we cannot persuade Orientals to take care of theirs.

Hmm-mm, here it talks about wages. Fifteen dollars for women is supposed to be high in this country. Well, that doesn't look so bad when a girl is alone and can spend it all on herself from week to week. But if you are trying to save for a better education and, maybe, have an old mother to support, besides, or a little sister, I guess that would make it look mighty slim!

Wouldn't I get sick of life if I had to work in a factory ten hours every day and make the same motions over and over hundreds of times in each hour? Why, I'd get tired unto death of it! I'd rebel, too, like some of these people. I'd be a strike-leader for sure and maybe I'd lead in a revolution also.

Yes, One came two thousand years ago to bring "Peace on earth" and surely, surely, all these conditions I've been reading about are not conducive to "Peace on earth."

Naturally, this industrial problem is the Church's job! It's every Christian's job. (*She sits up to gasp.*) It is a big, big work indeed, this making the world Christian; but when we have begun it, why should we stop simply because it leads where we had not expected to go? Any worldly job that is big enough will do likewise. Did Ford know where he was going when he built his first motor? I guess not! I know it is the Church's mission to win this new field. If we do not, there'll come a time when there will be no Church, for there will be no deep moral feeling and no Christian love.

(*Reads.*) "One sees the danger in starkest outline in the parts of the world to which both Christianity and modern industry have most recently come. It is no anti-Christian scoffer but one of the most devoted of Chinese Christian leaders who declares that 'unless Christianity can be applied to the industrial situation it can have no meaning for China.' The seriousness of the situation has become very clear to the missionary forces at work in Asia and Africa."

(*She pauses a moment.*) And then there are people, and a lot of them, who think this has nothing to do with the Church! They consider themselves

Christians, too! (*Praying.*) Oh, Lord, open the eyes of Thy people. We are so blind! (*Looks at book*) Good for them! They're going to discuss this thing thoroughly at the International Missionary Council in Jerusalem. But I do hope they don't stop at discussion! I hope they *do* something. That's true! It's a new problem, there's no old furrow to follow. We have done so little even here and in Europe that the surface of the ground has barely been scratched. But we simply must do something. It is our Western civilization carried to the Orient that has brought about the trouble there.

"Specialists needed." I'll say they'll have to be specialists! They will have to study their problem most thoroughly. It seems to me that a good bit of the study will have to be laboratory work, with our own country and Europe serving as the laboratory. And it will take the *best* men and women among the Christians of every country. Who but the best would dare to tackle this thing? And who but the best could possibly make a success of it? (*She suddenly bows her head.*) Why, even the best couldn't make a beginning without the constant leading of God's spirit.

Hmm-mm, not only a new mission field, but also an entirely new kind of Christian like-work! (*She reads on.*)

Well, these *are* some good beginnings they have made in China! They at least consider it the Church's work to deal with the industrial situation. (*Musingly*) "No employment of children under twelve"—"One day's rest in seven"—"The safeguarding of the health of the workers"—Yes, sir, that's a good beginning if they can only carry it out. And Japan? Hmm-mm, indirect influence rather than direct. Christian employers are trying to apply the principles of Christianity. After all, that is most important. We Christians must teach others by deeds rather than precepts. In India? They have already done some work—want to make a survey—to find ways of doing better. Why, in some ways they're ahead of us! It sounds at least as if a greater proportion of Oriental Christians were aware of the situation and trying to do something.

People here, most of them, just can't seem to wake up to the fact that it really is the Church's business.

I guess waking them up is the first thing we must do here at home. Yes, I read that statement of social ideals of the Church by the Federal Council of Churches of Christ in America. Our denomination has indorsed it. Certainly, home missionaries have done wonderful work on the frontiers and in the large cities! They've given their lives wholly to Christ as we all should do. Just think if we had all really done it, there would be no such thing as an industrial problem for Christian workers and employers! Our denomination has taken part in the work for migrants too. A million and a half! My, that's a lot of them. I'd hate to have been the child of a migrant!

Certainly, the ultimate responsibility is ours. We've got to do our share! And we all have a share, too! We'll all be voters, when we are twenty-one. We must select the law-makers. We must *care, care, care*. We must love, love, love and teach others by word and deed to love. Love is the only solution of the industrial problem. We owe all this not only to our own country but to the Christian Church in all countries. We must be an example and we must be co-workers. My! but it's big! But Christ is with us!

(She leans back, then smiles to herself.) Say, here I am all excited; excited by reading a chapter in the mission study book! What if some of the girls in our sorority could see me! Well, they would just have to. They think it is narrow to be interested in such things. After all, it is their way that is narrow. Missionary interests are wide as the world and deep as all the civilizations of the world. But it is hard to remember all this when I am with those girls, and have to constantly rub up against their air of superiority. Well, I'll learn. After all, they are part of Christ's world and I must remember it.

(As she is speaking the last few sentences, she gathers her books and leaves the room.)

The Mission Band

LUCY WELTY, *Secretary*

AN AUTUMN RALLY

NOW that vacation days are over and Mission Band work is resumed, let us try to put into it renewed energy so as to get the *spirit* of Missions into the hearts of the children. The new book, "Please Stand By," Margaret Applegarth, is filled with ideas and material for this purpose. Any leader with careful preparation and the aid of the study helps can do more than hold her little flock together. She can arouse a deep and lasting impression.

Three Mission Band packets have been prepared, numbers one, two and three. These contain helps on the "Better American" series, numbered respectively. Each packet contains helps on "Please Stand By." Purchase the packets. Order by number from your depository.

Let us make the lessons concrete and personal. Our instruction should make the children feel that they desire to make or do something for somebody. Send your handwork to other children—other bands, hospitals, orphans' homes, foreign lands. Get into touch with other bands. Write real letters and exchange work. The personal touch and publicity are wonderful incentives to better work.

Do not fail at this season of the year to stress Thank Offering. Keep the spirit of Thank Offering constantly before the children. Explain to them where their money goes. Never use the children's offering for expenses. Some of us cry constantly for more bands and increased membership. I say, deepen the interest so that even a movie will not spoil your Mission Band hour.

Attend the synodical meeting if at all possible. Subscribe to "Everyland." Read your OUTLOOK OF MISSIONS and pray daily for strength, inspiration and divine help.

Affiliate your Band with the Woman's Missionary Society and Girls' Missionary

Guild. The three organizations form a chain of three links and must hold together to be effective. Do not think of missionary education as an addendum. It is an integral part of a well-rounded educational program and its expression must be the inevitable and essential outgrowth of the spirit of Christianity, whose Founder taught that the *greatest* in the Kingdom is he who serves most gladly and most sincerely.

(Continued from Page 460)

change, however. People, even many missionaries of the old school, are coming to realize that the first idea was a mistake. The mere fact that a language, literature, or culture is Occidental does not mean that it is superior to one which is Oriental. Each must be tested, and stand on its own merits. But the Western World has, in late years, made greater advances along certain scientific lines than has the East. Of course this recently acquired information is just as important to the East as it is to the West. And many Chinese scholars—stung by the realization that Chinese students cannot, in their own language, profit by much of the knowledge that has aided other nations—are trying to remedy the second condition. Chinese teachers of science are coining new terms; and Chinese text-books on science, mathematics, economics, sociology, and so on, are being published in increasing numbers. When a sufficient quantity of these is available to meet the needs, English can be taught in mission schools in China on the same basis on which French, German, Italian and Spanish are taught in schools in the United States.

And when the time comes when English can be taught in mission schools—as foreign languages are taught in this country—partly for its practical value to students who may need to use it, and partly to enable students to better understand the culture and literature of a sister nation, one cause of complaint against mission schools will be done away with. They can no longer be accused, even unfairly, of trying to force Western culture on the East. This change will involve, on the part of the missionary teacher, perhaps a more

thorough knowledge of the language, history, and background of the people among whom he works. And the results will be found beneficial not only to the individual students and the schools; but to the missionary teachers and the whole cause for which they are working.

The results will be helpful to the students and the schools because a greater fund of knowledge will be available in a shorter time, and the educational institutions will no longer be so tinged with “foreignism.” The individual missionary will gain through an increased understanding of, and sympathy with, the people for whom he labors; and whatever aids the missionary teacher in his contacts with the Chinese, will operate for the advancement of the cause for which he works—namely, evangelization through the operation of Christian schools.

A. BERTRAM DAVIS.

(Continued from Page 476)

babbling brook, the shaded valley, the wooded mountainside, the heavens, “which declare the glory of God”! We learn and retain more through the eye-gate than from any other source. How much concerned then should we be that the world shall have a greater number of beautiful pictures at which to look. The “Silent Drama” is becoming such a force in the moulding of character today that Thomas Edison has said, “Whoever controls the motion picture industry controls the most powerful medium of influence over the people.” Someone else has said, “No longer does the Sunday School teacher fashion the character of our boys and girls, it’s the motion pictures.” While this may seem a rather strong statement, it furnishes food for thought, especially in the light of the words of Mr. George Reid Andrews, chairman of the Committee on “The Church and Drama” of the Federal Council of Churches of Christ in America, who says, “Church women’s groups can do something to influence the kind of pictures their children see. The Church people hold the balance of power.” Is there anything in our town that we, as a group, can do?

Prayer.

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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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